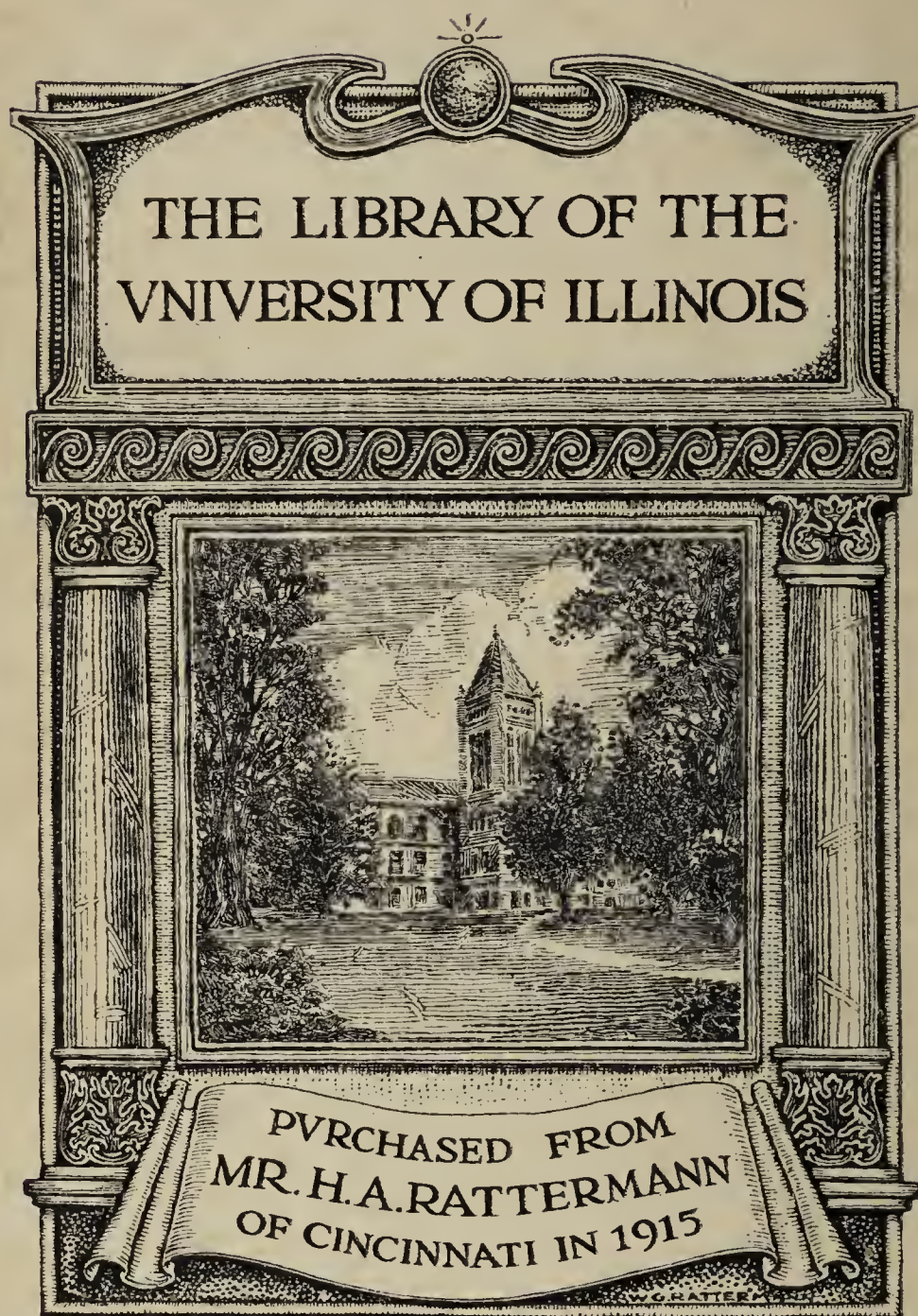


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THE HISTORY
OF THE
CONGREGATION
BENE YESHURUN



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NOTES ON LITERATURE
JUL 20
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Isaac M. Wise

RABBI OF CONGREGATION BENE YESHURUN.

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BATTERMANN
COLLECTION

Cincinnati. K'halah Ko'desh B'nai
Yeshurun

THE HISTORY
OF
THE K. K. BENE YESHURUN,
OF CINCINNATI, OHIO,
FROM THE DATE OF ITS ORGANIZATION.

PUBLISHED IN COMMEMORATION OF THE
FIFTIETH ANNIVERSARY OF ITS INCORPORATION,
BY A COMMITTEE OF THE BOARD OF TRUSTEES,
CINCINNATI, FEBRUARY 28, 1892

BLOCH PRINTING CO.

INTRODUCTION.

AMERICAN JUDAISM, i. e., Judaism reformed and reconstructed by the beneficent influence of political liberty and progressive enlightenment, is the youngest offspring of the ancient and venerable faith of Israel. The old soul is found in a new body; that majestic palm tree is but transplanted into a more fertile soil and invigorating clime; it is still the monotheism of Abraham and Moses, with its logical sequences, though clad in a new dress of forms and formulas. It is the American phase of Judaism. So in the course of history, with its laws of development, there has been a Palestinean, an Egyptian, a Babylonian, a Spanish-Portuguese, an Italian, a Germanic and a Polish phase of this same Judaism, each growing up under the peculiar circumstances of time, place and conditions.

The forms, formulas, customs and observances as a totality peculiar to any one or more of these phases of Judaism are commonly called MINHAG. Three Minhags were brought to this country by the immigrants of various nationalities, viz., the Spanish-Portuguese, or Sephardim Minhag; the Polish, or Minhag Polish, and the Germanic, or Minhag Ashkenaz. Thus those forms, formulas, customs and observances peculiar to the American phase of Judaism may be properly called Minhag America.

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Moses Mendelssohn, his contemporaries and disciples were the first to bring about any change in that Judaism which was the product of the Mediæval Age. The first temples, as the synagogues of the reform congregations were called, were in Germany, especially at Hamburg, Berlin, Franfort-on-the-Main, Vienna and Prague. This reform movement spread after 1830 in Germany, and reached Hungary, Galicia, England and even America. There were reform congregations at Charleston, S. C., Baltimore (Har Sinai), New York City (Temple Emanuel), and Albany, N. Y. (Bethel). The reform movement did not at first spread very rapidly in the United States. The Charleston congregation was mainly composed of Americans; the others above mentioned were established by Germans. Thus the origin of American Judaism is Germanic, and its history is the history of the German Israelites in America.

The K. K. BENE YESHURUN is one of the original Germanic congregations which have played so prominent a part in American Judaism, and therefore its history is an important chapter in the history of American Judaism.

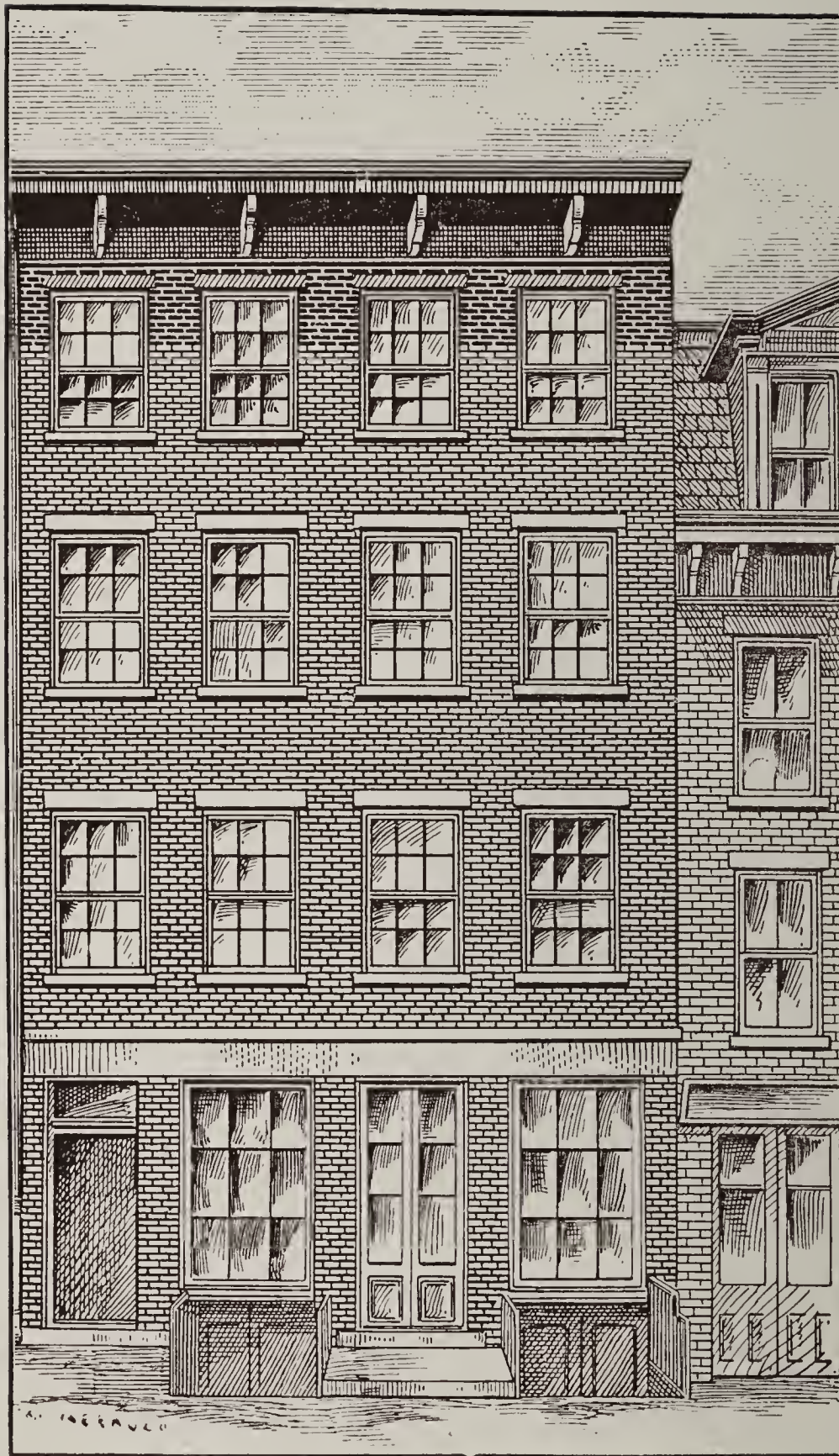
Just as the history of American Judaism is a part of the general history of religion in America, so the history of the K. K. Bene Yeshurun is part of the history of religion in Cincinnati and the entire West.

In writing the history of this congregation, it is well to divide it into three distinct periods:

1. The period of Organization, 1841-48.
2. The period of Transition, 1848-66.
3. The period of Public Activity, 1866-92.

The whole covering a half century.

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THE HOUSE IN WHICH THE FIRST SERVICES WERE HELD.

1841.

THE PERIOD OF ORGANIZATION, 1841-48.

CHAPTER I.—EARLY DAYS.

In the year 1841 Cincinnati, with its forty-seven thousand inhabitants, was already known as the Queen City of the West. Though it was without railroads, and had but a small business area, viz., that space between the river, Fifth, Vine and Main Streets, Cincinnati was already a prominent center of trade, industry, wealth and culture. Among its religious organizations there was a congregation of Israelites, K. K. Bene Israel. This had been established by some English families, among whom were the Johnson, Jonas, Moses, Harris, Abraham and other families. This pioneer band was afterward reinforced by some Dutch families, the Workums; some French, the Mayers, and later by some Poles and Germans, the Moehringes, Alexanders, Malzers, Heidelbachs, Seasongoods, Miliuses, Sessels, Assurs, Blooms and others. This congregation owned a burial ground, and worshiped first in a frame building on Broadway and Sixth Streets, then in 1852 it erected a substantial structure known as the "Broadway Shuhl," and in 1868 it dedicated its present handsome temple on Eighth and Mound Streets. Under its auspices there had been established a benevolent society and a ladies' society, which took care of the poor. This English congregation was strictly orthodox, used the Polish Minhag, had a sexton and a reader (Chazan), a Rev. Hart Judah, who besides

attending to his ecclesiastical duties, supervised the supplying of kosher meats, matzos, etc. Toward the end of the thirties, there were in and about Cincinnati a number of young, energetic Germans, who, although religiously inclined, were not in sympathy with the English congregation. Some time in 1840 they met and organized an independent congregation, which they named K. K. Bene Yeshurun. They elected S. E. Levy president, Mr. Elsasser temporary minister, and adopted the Polish Minhag. The congregation worshiped in a rear room of Mr. Workum's house, on Third Street, between Sycamore and Broadway. There are no records of the first meeting extant, but tradition has it that the following persons were present: Messrs. S. E. Levy, Levi Friedman, A. A. Cohn, Mordecai Levy, J. H. Goodheart, Daniel Wolf, Isaac Ziffi, Jonas Levy, Bernhard Barbe, and probably Joseph Simon, Abraham Fechheimer, Morris Fishel, Sol Friedman and Benedict Frenkel. According to the authentic records, which date from September, 1841, a general meeting of the congregation was held on September 19th, at which the following organization was made: President, Alexander A. Cohn; Vice-President, Lewis Goldsmith; Warden of Burial Ground, Bernhard Barbe; Treasurer, Wolf Fechheimer; Secretary, Mordecai Levy; Trustees, Levi Friedman, Joseph Simon, Julius Goodheart and Jacob Silverstone. Previously the congregation had already adopted the Minhag Ashkenaz (Germanic) instead of the Polish one, and had purchased a lot near the old Brighton House, and dedicated it for purposes of a burial ground.

The earnestness, sincerity and energy of the young congregation are already seen in the constitution and by-

laws adopted at the meeting on September 19, 1841. These young and enthusiastic Germans were already imbued with our glorious American institutions, and the constitution already foreshadowed the public-spirited and influential congregation of the future. The language, though ungrammatical, and far from choice, gives evidence of the intellectuality and ability of the early members. When one considers that all the members were Germans, and had been in the country but a few years, he will readily realize that this original constitution is a strong and remarkable document. As adopted at the first general meeting it read:

CONSTITUTION.

Whereas, It has pleased the God of our forefathers to gather some of his dispersed people in the city of Cincinnati, who are taught and used to apply to Him for merciful bounty, and to praise His holy name according to the rites of the German Jews.

And whereas, the wise and republican laws of this country are based upon universal toleration, giving to every citizen and sojourner the right to worship according to the dictates of his conscience.

And whereas, also the mode of worship in the established synagogue of our beloved brethren, *K. K. B. Israel*, in this city, is not in accordance with the rites and customs of the said German Jews.

Therefore, we, the undersigned, bind ourselves under the name of the congregation, *K. K. B. Yeshurun*, to use our best exertions to support a synagogue by that name, and to worship therein according to the rites, customs and usages (מנהג) of the German Jews, to be the same as far as

practicable, and without departing from the form and custom now in use by this congregation.

That the property, real and personal, which we now have, and may acquire and be held by this congregation, either by purchase, lease, gift, devise or otherwise, shall forever be the joint property of the members of this congregation; as long as they profess Judaism, to be managed as the law of the State and the by-laws of the congregation shall from time to time provide for.

And that no by-law, rule, regulation, resolve or motion can be adopted or acted upon which is repugnant to the laws of the United States, State of Ohio, or to the tenor of this constitution.

BY-LAWS OF THE K. K. B. YESHURUN, PASSED AND APPROVED
AT A GENERAL MEETING HELD SEPTEMBER 19, 1841.

MEMBERSHIP AND DUTIES OF MEMBERS.

SECTION 1. Any Israelite desirous of becoming a member of this congregation (being 21 years of age) may apply in writing, addressed to the Parnass, officers and trustees, inclosing three dollars as an admission fee, and a half a dollar toward the burial ground, which application and enclosure shall be laid before the Board at the first meeting thereafter, when it may be acted upon immediately, or on motion laid over for further consideration.

SEC. 2. Candidates for membership shall be decided upon by ballot, and in case of a majority being in his favor, he shall be accepted; and no one thus elected shall be considered a member until he has assented to the constitution, charter and by-laws by adding his signature thereto.

SEC. 3. An individual can not be considered qualified for membership who is in arrears to the congregation.

SEC. 4. An individual can not be considered qualified for membership who is united in marriage contrary to the laws and regulations of the Jewish religion.

SEC. 5. Any member marrying out of the pale of the Jewish religion, or being two years' assessment in arrears to this congregation, shall forfeit his membership.

SEC. 6. Should any dispute arise between two members, the parties shall give notice to the Parnass, who shall forthwith summon the officers and trustees for their decision, and should either of the parties commence a lawsuit before the result is known, or refuse to bring the cause before the Board, he or they shall be liable to a penalty not less than five dollars, nor more than twenty-five dollars.

SEC. 7. Any member is permitted to enter his protest provided it is written decently and handed to the Secretary within fifteen days after the meeting at which said protest was given.

SEC. 8. Any member wishing to resign his membership must signify the same in writing, addressed to the Parnass, officers and trustees, who shall present the same at the ensuing meeting, and it appearing that all his dues are paid, said resignation shall be accepted and the individual considered as having withdrawn from all right, title or privileges in this congregation as a member, but if it appears that his arrearages are not settled, his resignation can not be accepted, unless a majority of the Board present pass a vote remitting such arrearages.

SEC. 9. That no member can vote in any election until six months after he is a member.

SEC. 10. * That it shall be the duty of the Board to nominate candidates prior to all elections, and it shall be in the power of members to nominate opposition candidates on the day of the election.

SEC. 11. That no member can be elected unless duly nominated.



CHAPTER II.—THE YOUNG CONGREGATION.

On February 28, 1842, the congregation was incorporated by an act of the General Assembly under the name, "The K'hilah Ko'desh B'nai Yeshurun (Holy Congregation of Children of Yeshurun) of the City of Cincinnati." At this time the synagogue was located on Fourth Street, between Main and Sycamore. Mr. Simon Bamberger was the reader, or chazan, at a salary of seventy-five dollars a year. Mr. Bamberger officiated as reader until 1844, when Mr. Marschitz was elected. The first Board organized under the charter was as follows: President, Mordecai Levy; Vice-President, Bernhard Barbe; Warden, S. Bernheimer; Secretary, A. A. Cohn; Treasurer, Henry Sachs; Trustees, Julius Goodheart, Joseph Simon, Abraham Wolf, Jr., and Lewis Goldsmith.

The history of the congregation during its early years was similar to that of many other German-Jewish organizations of that time. Frequent meetings were held, but the business transacted was of minor importance. The minutes, however, record many an animated debate on so vital a question as who should read the prayers and blow the cornet (shofer) on New Year's and Day of Atonement; whether or not the shochet was a capable man. Indeed, it is recorded that at one time the poor shochet went to Baltimore to be examined there by the then acknowledged authority in such matters.

Many important questions, however, were discussed at the trustees' meetings, and the congregation at once began to take an active part in the welfare of its members. The founders of the congregation were keen and shrewd business men, and appreciated the fact that many merchants often quarrel over trivial matters which could be easily settled by amicable adjustment. To this end a wise law was adopted. It was resolved that no member of the congregation should bring legal proceedings against a fellow-member until his case had been laid before the Board of Trustees for arbitration. This rule had a salutary effect, and as long as it remained in force gave the utmost satisfaction.

In matters of charity the young congregation was likewise active. In the early days it assisted the needy and the orphans, and as early as 1843 the records mention a charity box. One of the beneficiaries of the congregation was the Hebrew Institute, a school where young children were given an Hebrew education. Assistance was also given to the "Great Hebrew Benevolent Society," and on one occasion a subscription was raised for the benefit of the Shangare Chesed congregation of New Orleans.

It seems that the young congregation was making itself felt in the community, for at a general meeting held April 27, 1845, a communication was received requesting that steps be taken to unite the two congregations, K. K. Bene Israel and K. K. Bene Yeshurun. The matter was referred to the Board of Trustees, who reported favorably, but their report was not ratified by the congregation, and the project was abandoned.

The congregation was steadily increasing in wealth,

membership and influence, and it was anxious to erect a suitable synagogue. At a meeting of the trustees in June, 1844, a committee of two was appointed to solicit subscriptions necessary to build a new synagogue. In September of the same year, this committee was replaced by a building committee of five, viz., Messrs. H. Sachs, B. Barbe, W. Kraus, B. Simon and A. Fechheimer; and at a general meeting held soon thereafter, it was resolved to purchase a lot on Lodge Street. Nothing definite was done, however, until June 17, 1845, when the committee was authorized to expend \$4,500 for the Lodge Street lot. In February, 1846, it was resolved that \$8,000 be expended on the building, which was to be of Gothic style; but in March, owing to an increase in membership, the building fund was increased to \$10,000. On August 14, 1846, a Mr. Garretson was awarded the contract for the building of the synagogue.

The corner-stone of the new Lodge Street Synagogue was laid on October 14, 1846. The ceremonies attending this solemn occasion were simple. Mr. Mordecai Levy was the marshal of the day.

In the interval between the laying of the corner-stone and the dedication of the new synagogue, which occurred on September 22, 1848, the congregation was engaged in discussing many questions which had an important effect on its future career. In the spring of 1847 an advertisement was inserted in the *Occident*, an Eastern Jewish publication, stating that the congregation desired to engage a reader at a salary of \$500 per annum. And in September, 1847, the Rev. James K. Gutheim was elected lecturer and reader. With the election of Mr. Gutheim new life

was infused into the literary and ecclesiastical work of the young congregation. Mr. Gutheim, it will be remembered, was afterward the rabbi of a leading New Orleans congregation, and died but a few years ago revered and honored by his co-religionists and fellow-citizens. Early in December, 1847, the Rev. Mr. Gutheim took active steps toward preparing a suitable programme for the dedicatory exercises. One of the main features was the establishment of a choir, in which there were many volunteers. It appears from the records (minutes February 12, 1845) that there existed already a chorus society, and it is quite probable that this permanent choir is the outgrowth of this earlier organization which had been taken to task for undue use of the congregation's wood and candles.

In January, 1848, the Rev. Mr. Gutheim asked the board for the appointment of a committee who should formulate a permanent ritual or order of worship.

It was but natural this young congregation, composed of members who had inherited the religious forms and institutions of their German ancestors, who had been brought up to observe strictly the dietary laws of Moses, and who closely followed the German pattern in congregational affairs, should have received the first attempts at reform with much disapproval and even dismay. The committee on ritual which had been appointed at the request of the lecturer and reader, submitted its report on January 20, 1848. The report was written by the Rev. Mr. Gutheim, and proposed the adoption of four new articles relating to decorum in the house of worship, and omission of certain portions of the prayer-book, and recommending certain changes in the selections from the Bible which were read

during divine service. The Board of Trustees could not agree, and it was resolved to confer with Mr. Gutheim, and then lay the whole matter before the general meeting. This meeting was held on February 27, 1848; all but nine members were present. As was to be expected, the meeting was a very heated one; the recommendations regarding decorum, changes in Bible selections and the regulations for the priestly benediction were adopted. The reader was likewise requested to form and drill a choir. But for some reason or other the choir did not flourish at first. Thus it will be seen that the proposed reforms were merely of an external character.

After many delays and sore disappointments, the new synagogue was finally completed, and September 22, 1848, was appointed the day on which it was to be dedicated. The following gentlemen acted as the Committee of Arrangements: Messrs. A. Aub, S. Friedman, L. Goldsmith, James K. Gutheim and L. Weisbart, and Mr. Henry Mack was the Marshal of the Day; the honor of opening the doors and the ark was conferred on the four oldest members, viz.: Messrs. Lipman, S. Guiterman, Moses Mack and Solomon Stix. The dedicatory exercises, an account of which was printed in the *Occident*, were a decided success. The Board of Trustees held its first meeting in the vestry-rooms on September 24, 1848, and a vote of thanks was tendered to all who had participated in the dedication.

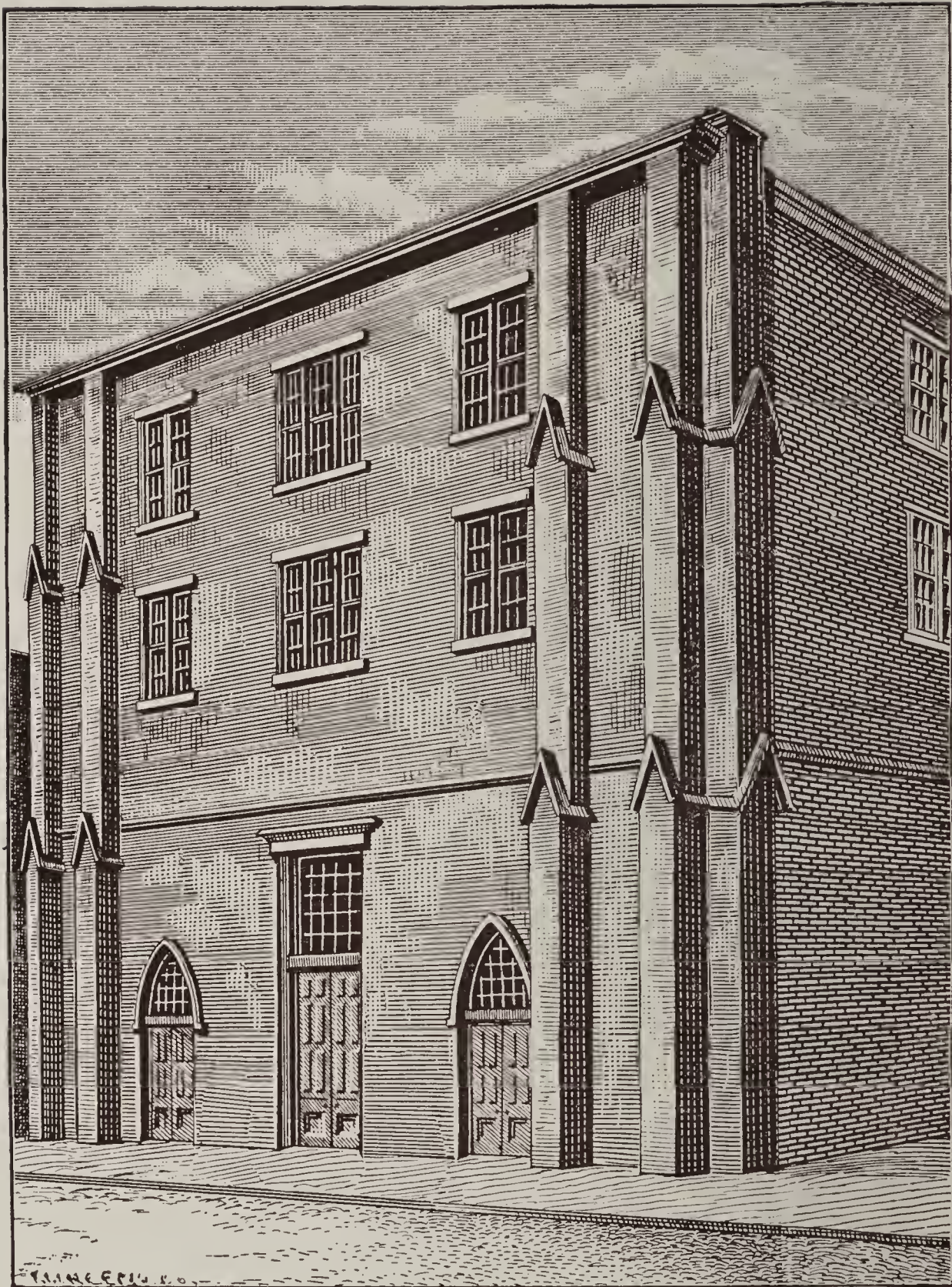
The period of organization closes with the dedication of the Lodge Street Synagogue. K. K. Bene Yeshurun, which began its existence but seven years before with a membership of fifty, and which worshiped in the rear room of a member's house, had now a membership of one

hundred and thirty-four, a large and elegant synagogue, a burial ground, a code of laws which contained the germs of progress. The congregation in addition to its religious work took a deep interest in all charitable and educational matters, and even at times looked after the material welfare of its members.

Looking back over this period of organization with its pioneer struggles, its petty quarrels and childish regulations, we must feel that those earnest, energetic, sincere and religious men, who struggled so hard and faithfully for the establishment of the faith of their fathers, are deserving of our everlasting gratitude for laying so broad and deep the foundation of our religious life of Judaism, not only in Cincinnati, but in the entire West.



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LODGE STREET SYNAGOGUE.

1848-1866.

THE PERIOD OF TRANSITION, 1848-66.

CHAPTER I.—CHAZAN TO RABBI.

In September, 1848, the congregation was pleasantly located in its new and costly synagogue on Lodge Street. The Rev. James K. Gutheim, whose salary was but \$500 per annum, was the lecturer and reader. The membership dues were six dollars a year, with an initiation fee of five dollars. It seems that from this time on the relations existing between the majority of the members and Mr. Gutheim became somewhat strained. The only apparent cause for this unpleasantness is a tendency toward orthodoxy, which manifested itself a year later in the election of his successor, a Rev. Mr. Henry, of England.

Mr. Gutheim, however, continued to work in the direction of reform, and, notwithstanding the opposition, accomplished some important results. The Governor of Ohio had issued a proclamation appointing November 23, 1848, a day of general thanksgiving, and the congregation celebrated it appropriately. On this occasion Mr. Gutheim delivered a sermon which was afterward published in the *Occident*, and this was the first sermon delivered in a Western Jewish pulpit that was printed in the East.

On December 19, 1848, the Board of Trustees received a communication from a body of Cincinnati Israelites to the effect that all the home congregations should hold meetings to act upon an address issued by Dr. Isaac M. Wise,

of Albany, calling upon all Israelites of the United States to form a union of congregations and establish a representative congregational organization. The Board indorsed the address in the strongest terms, and unanimously resolved to call a general meeting of all the members, and recommend the appointment of delegates. In pursuance thereof a general congregational meeting was held on December 26, 1848. At this meeting the President was authorized to appoint delegates who, in conjunction with similar delegates from the sister congregations, should go to Philadelphia to represent the congregation at the proposed general convention. But the general meeting went still further on this important point, and resolved that even if the sister congregations did not send representatives, still its delegates should attend the Philadelphia convention. When it is remembered that at this time Dr. Wise was not personally known in Cincinnati and in the West, for he had been in the country but two years, it will readily be seen that the congregation acted upon its own inherent spirit for union, and thus foreshadowed its future prominent and successful position in that worthy cause. The Philadelphia convention was never convened owing to the adverse action of certain New York synagogues, and the Union of American Congregations was not effected until 1873.

In September, 1849, the Rev. H. A. Henry, a gentleman recently from England, was elected at a salary of \$400 per annum, as the successor of Mr. Gutheim. By the election of Mr. Henry the reform movement, which had been earnestly and sedulously advocated by Mr. Gutheim and his supporters, received a serious set-back. Mr. Henry,

however, was quite a scholar and a writer, and introduced the custom of preaching every Sabbath and Holy Day; and because of his attainments he was respected by all, even the reformers, and thus for the time being was permitted to pursue the even tenor of his strict orthodox way.

Mr. Henry was re-elected in September, 1850, at a salary of \$800 a year. During this year, however, owing to some undisclosed cause, the pleasant relations between Mr. Henry and the congregation came to an end, and on July 11, 1851, he tendered his resignation, which was duly accepted. On October 4, 1851, the Rev. A. Rosenfeld, of the Orthodox Portuguese congregation of Charleston, S. C., was elected chazan and lecturer at a salary of \$1,000 per annum. Mr. Rosenfeld was a fluent preacher, a good chazan, an excellent educator, and because of his antecedents naturally strictly orthodox.

During this period many members who resided outside of the city resigned, and many others were expelled for non-payment of dues. The congregational debt was over three thousand dollars. Notwithstanding all this, the congregation purchased the lot next to the synagogue, and re-elected Mr. Rosenfeld at a salary of \$1,500 per annum. In the summer of 1852, owing to some differences, Mr. Rosenfeld tendered his resignation. This was not accepted, and the reverend gentleman was re-elected for a term of three years. However, the opposition to Mr. Rosenfeld again appeared in the fall, and even went so far as to publish in the *Occident* an article denouncing Mr. Rosenfeld and condemning the congregation for re-electing him. The newspaper controversy was taken up by the Board, but

was not prolonged, for in November, 1852, Mr. Rosenfeld tendered his resignation, which was accepted in January, 1853, to take effect after the coming Passover. From May, 1853, until May, 1854, Mr. Solomon Levi, a recent member, performed the duties of chazan, while Mr. Isaac Schoenbrun was authorized to officiate at weddings.

In September, 1853, the congregation wrote to Dr. Wise, of Albany, and invited him to visit Cincinnati at its expense, and requested that he name the conditions upon which he should accept an election to the position recently vacated by Mr. Rosenfeld. Dr. Wise replied that he should accept an election on the following conditions, viz., that he be elected unanimously and for life, that he receive a living salary which would make him independent, and that he be permitted to enter upon his duties six months after his election. At the general meeting held October 27, 1853, it was unanimously resolved "that this congregation elect the Rev. Dr. Isaac M. Wise during good behavior as our minister, reader and superintendent of Talmud Yelodim Institute, at a salary of \$1,500 per annum."

This action of the congregation was certainly a bold one. At this very time Dr. Wise, who was personally known to a few Cincinnatians, was being fiercely and abusively attacked in the denominational press; he was denounced as an heretic and accused of being a disturbing element in Judaism. He had just published his first book, "History of the Israelitish Nation," which was denounced by both the orthodox Jew and the Gentile as being anti-Jewish and anti-Christian. And yet notwithstanding all this public clamor and outcry, the congregation which had since 1849 been under the charge of such pronounced apostles of orthodoxy as the Revs. Henry

and Rosenfeld, elected him for the rest of his natural life as its spiritual guide and leader. This move on the part of the congregation certainly showed whither its tendencies were directed; and the congregation has never had occasion to regret its action of October 27, 1853. Since then its course has ever been upward and onward; all its energies have been devoted to material reform, and all petty questions regarding shochet, etc., forever put at rest.

Heretofore the congregation was like a company of brave and daring men, each longing to do some noble and heroic deed, but unable, because there was no true and capable leader, and just as every member of a company of soldiers hails with shouts his captain's arrival, and anxiously awaits his commands, so the young congregation which had been spending its strength in trying various leaders, having at last found one in whom it could put implicit faith, readily submitted itself to his wise, daring and honorable leadership, and marched forward bearing the glorious banner, "Reform."



CHAPTER II.—THE CHOIR AND THE ORGAN.

A strict orthodox congregation has neither a choir nor an organ; a congregation which desires the name "reform" boasts at least of a choir; an out-and-out Reform Temple has to-day both the choir and the organ. Such a one is the K. K. Bene Yeshurun, with its magnificent organ and excellent choir, which adds so much to the solemnity and impressiveness of the Sabbath and Holiday service. But one must not suppose that song and music became part and parcel of the service without a struggle, and a long and bitter one at that.

The earliest record of a choir is found in 1845, in which year the minutes disclose the fact that there was in existence a chorus society. The Rev. Mr. Gutheim in 1847 proposed to organize a choir, but he met with little or no encouragement. In June, 1850, during Mr. Henry's connection with the congregation, a choir committee was appointed with power to act. This committee actually engaged a Mr. Nussbaum to organize a choir, but the Rev. Mr. Henry, whose anti-reform sentiments have already been mentioned, refused to co-operate with the committee, and for the time being the project was dropped. Dr. Wise, however, was a great lover of music, and while at Albany he had organized a choir, and he resolved to do the same in Cincinnati. The choir question met with little favor in the board owing to the many unsuccessful attempts heretofore made. Dr. Wise did not wait for any formal action on the part of the congregation,

but invited the young ladies and gentlemen to assist him. They willingly volunteered, and under the direction of the rabbi and his violin learned the responses for Sabbath eve according to Sulzer. A few weeks later, that is in June, 1854, an appropriation of \$100 was made for the choir.

Thereupon Professor Junkerman, now Superintendent of Music in the Cincinnati Public Schools, was engaged to teach the choral music. Quite a thrill of joy went through the congregation when the Sabbath eve and Sabbath day service were enlivened by the beautiful choral music. Every one felt that a decided step in the direction of reform had been taken, and many were already clamoring for an organ accompaniment. On August 8, 1854, the board was notified that the choir was ready to participate in the divine service; but the choir could at this time be seated only temporarily in the synagogue, and a committee was appointed to provide a suitable place for it. In March, 1855, the congregation decided to enlarge its seating capacity, and to build a choir gallery and put in an organ. At first the mere mention of the word "organ" aroused much indignation on the part of the more orthodox, but the vote proved this opposition was not to be feared, for there were only two nays recorded against the resolution.

On August 24, 1855, at 5 P. M., the renovated synagogue, with choir gallery and organ, was appropriately rededicated. The ceremonies on this occasion were inspiring and grand. At this time the choir, with the exception of three members, was composed of volunteers; these three received \$50 each a year, and the organist \$250. On Kippur eve of 1856, the choir was reinforced by two professional vocalists, both of whom were Christians. This fact created a decided sensation at the time, which soon subsided, and to-day there are

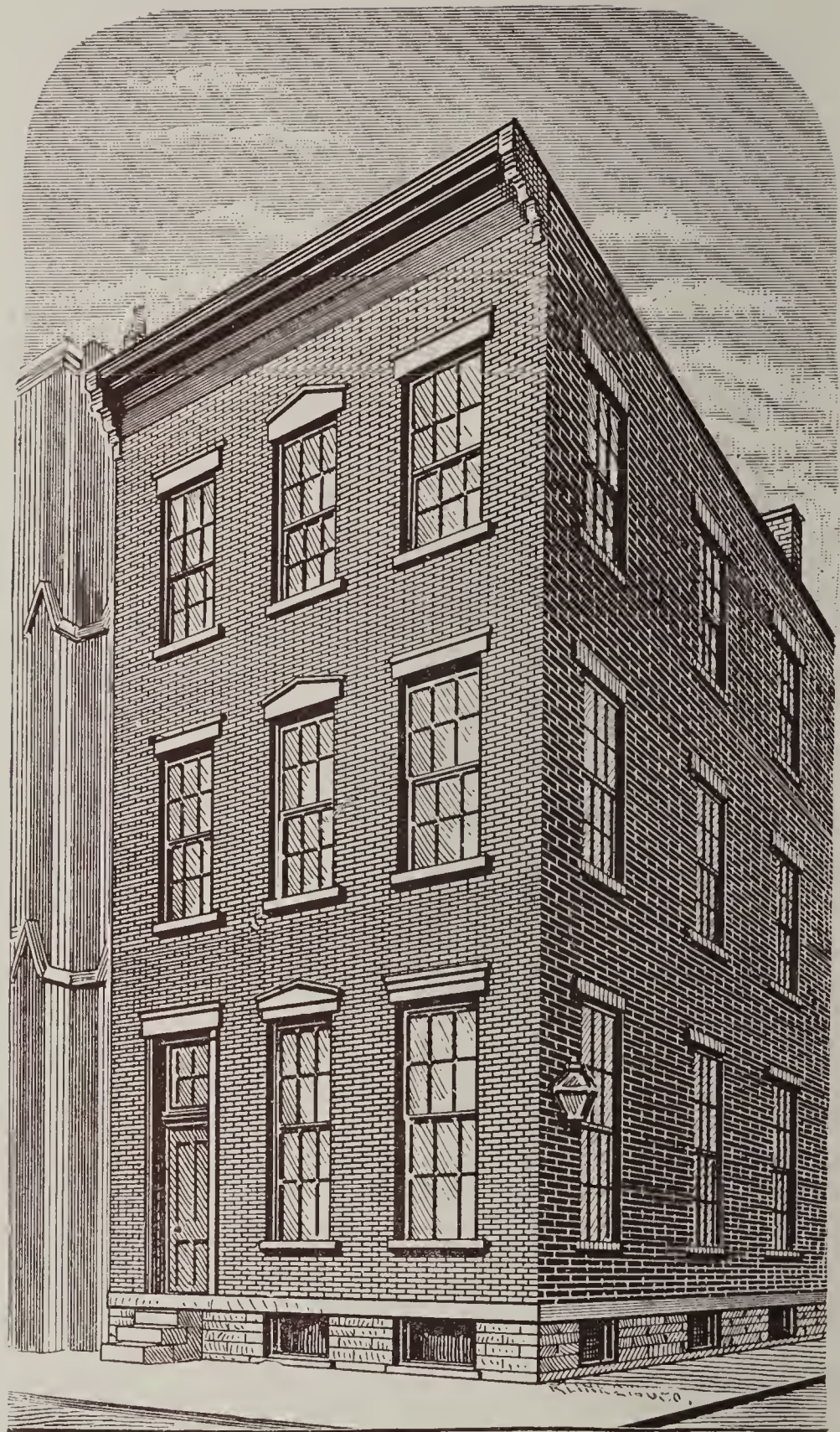
very few Jewish singers in the choir. In 1857 Prof. Carl Barus took charge of the choir, and he remained with the congregation until 1882, when the present efficient organist and leader, Prof. Nembach, was elected to the vacancy caused by the resignation of Prof. Barus.

To-day in the handsome temple stands a grand organ, and on every Sabbath eve, Sabbath morn and holidays the service is enlivened and made more solemn, grand and sublime by the choir and the organ accompaniment. To-day the choir consists of a double quartette.

Thus by patience, perseverance and hard work the K. K. Bene Yeshurun has established one of the best choirs in the city. Like many other congregational institutions and reforms it was the work in the main of its earnest and self-sacrificing leader, Rabbi Wise.



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THE TALMUD YELODIM INSTITUTE.

1856-1868.

CHAPTER III.—TALMUD YELODIM INSTITUTE.

A history of the congregation Bene Yeshurun would be incomplete without a chapter at least being devoted to its offspring, the Talmud Yelodim Institute. It should be remembered that in the early days the Jewish people lived in the same neighborhood, and the opportunities of education were limited. But the hereditary love for educating the children soon taught them that in America the young need more than a mere home training. This soon led the thinking men to establish a Jewish school, in which instruction in the different branches of secular knowledge as well as religious learning might be given.

At the general congregational meeting of December 26, 1848, which will ever be considered one of the most famous meetings in the history of the congregation, Mr. Henry Mack advocated the necessity of establishing a school for the purpose of educating the young in English, as well as in Hebrew and religious tenets. A committee was appointed to draft a plan for the establishment of the school. On January 29, 1849, this committee submitted its report, which provided that each member of the congregation should contribute \$2 per annum; tuition for members' children was to be \$12 a year; for children of non-members \$16; children of indigent members \$6, and indigent outsiders free. Two teachers were to be appointed—one for the English, the other for the Hebrew and German branches. The school was to be located in the vestry-rooms of the synagogue, and to be under the immediate control of a separate board. On Feb-

ruary 7, 1849, the committee's report, slightly amended, was adopted. On February 14, 1849, the board organized with the following officers: President, J. H. Heinsheimer; Secretary, Louis Goldsmith; Treasurer, Simon Shohl; Trustees, Dr. A. Bettman, Henry Mack, Nathan Bing and L. H. Wisebart.

Owing to the prevalence of the cholera, this school, from which sprang the Talmud Yelodim Institute, did not open until September 13, 1849. The English department was in charge of Mr. Long, who received \$400 a year, and the Hebrew and German department was under the care of Mr. Freund, who received an annual salary of \$450. The school remained in the vestry-rooms of the Lodge Street Synagogue until 1856, when it removed into its own three-story brick building, which had been erected from the \$5,000 bequeathed it by the generous Judah Touro, of New Orleans, whose charitable disposition had no doubt been influenced in favor of the school by the Rev. Mr. Gutheim, at this time in New Orleans. The school was chartered in April, 1851, under the name, The Talmud Yelodim Institute. It remained a day school with five or six classes until 1868, when the excellent Cincinnati public school system attracted the young children. In 1861 an attempt was made to solicit the support of the other congregations, and in 1864 a union was actually established. But nothing could now preserve this institution as a day school. In 1868 it became a Sabbath-school for the children of the K. K. B. Y.; and to-day it still retains its separate organization, and maintains its rank as one of the best Sabbath-schools in the country. The Presidents of this institution were J. H. Heinsheimer, Henry Mack, Sol Friedman, Abraham Aub, H. Worms, M. Stiefel, N. Menderson and A. J. Friedlander; the Secretaries were

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The pioneer members of the K. K. B. Y. appreciated very well the fact that their children's future depended on education, and that the future of Judaism depended upon the religious instruction of the young.

Probably the greatest and highest praise that can be bestowed upon this Talmud Yelodim Institute is to say that the important stand the K. K. B. Y. took in the history of American Judaism is in the main due to the excellent religious training which the leaders received in this very institution. To-day its main function still remains, and it is to be hoped that the graduates of the future will be as much interested in Israel's cause and in the welfare of the Congregation Bene Yeshurun as those of the past generation.



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Dr. Wise formally took charge of the congregation on April 26, 1854, and from that day the history of K. K. B. Y. is almost inseparable from the glorious career of its revered and honored rabbi. Among the first measures of reform was the stopping of the sales of Mitzvoths, and the organization of the choir, of which mention has been made in a previous chapter. Warfare was then declared against the Beth Din, a self-constituted tribunal for the trial of the shoehets, and henceforth the congregational records are silent on this vexed question. On July 4, 1854, the first number of *The Israelite*, now *The American Israelite*, appeared. Mention of this is made here because had it not been for the loyal, enthusiastic and earnest support of the congregation and its individual members, Dr. Wise never would have been able to carry out his enterprise, to-wit, the establishment of a mouthpiece for Reform Judaism. In November, 1855, the K. K. Bene Israel elected Dr. Wise as its minister and superintendent of its school, with the understanding

that the rabbi should preach alternately in the two synagogues. But this congregation would not permit its minister to divide his time, so K. K. B. I. elected the Rev. Dr. Max Lilienthal, who proved to be a worthy co-laborer of Dr. Wise.

Again in 1858 a Louisville congregation, Adath Israel, asked permission of this congregation to elect Dr. Wise as its rabbi, with the understanding that he need only officiate once a month. But this proposal was rejected, and Dr. Wise's salary was fixed at \$2,000 per annum. In September, 1855, the board appointed two delegates to represent the congregation at the Cleveland Conference, which assembled for the purpose of establishing a union of American Hebrew Congregations. The conference, however, was not successful.

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During the winter of 1856-57 the Minhag American ritual was compiled and translated into English and German by the Revs. Wise, Kalish and Rothenheim. The book was placed before the board in August, 1857, and referred to a committee, two of whom reported in favor of its adoption, and on September 24, 1857, the general meeting, with but two dissenting votes, adopted the Minhag America. The congregation had in fact already adopted a Minhag America, for it had allowed Dr. Wise's "Essence of Judaism," of which Minhag America was but another presentation, to be used in the Talmud Yelodim Institute.

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The proper observance of the Sabbath was seriously discussed as early as 1859. A general meeting of Israelites was held in the vestry-rooms of the synagogue on October 6, 1859. Earnest resolutions demanding a strict observance of the Sabbath were passed, and many merchants agreed to close their stores on the Sabbath day.

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LIBRARY
OF THE
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THE PLUM STREET TEMPLE.

CHAPTER V.—THE NEW TEMPLE.

The congregation steadily increased in membership and influence, and it soon became evident that its Lodge Street Synagogue was too small, and furthermore that the character of that neighborhood was not such as would lend force to congregational work. At the annual meeting of 1860 a resolution was passed to the effect that the synagogue was too small, and a committee was appointed to propose plans and specifications for a new temple. Owing to the approaching civil war and the political crisis, nothing was accomplished at this time. In 1861, it will be remembered, a committee had been appointed to secure the co-operation of the sister congregations in behalf of the Talmud Yelodim Institute. This scheme gave rise to another. Many of the leading and wealthy Jewish men in the community conceived the idea of building a palatial temple, the pulpits of which should be occupied by Drs. Wise and Lilienthal, the former to lecture in English, the latter in German; and the old synagogues were to be abandoned to those who would or could not join in the new movement. This new project was quietly worked and met with seeming success. Finally this congregation asked Dr. Wise directly whether he favored the new movement. His answer was as noble as unequivocal. Said he: "I will not leave K. K. Bene Yeshurun. The honor of Judaism in Cincinnati and throughout the West requires K. K. Bene Yeshurun, hitherto the banner-bearer of reform and progress on this side of the Alleghanies, should come out of Lodge Street into the broad daylight of a more suit-

able locality. Still if the congregation believes that the time has not come for such an enterprise, I will patiently wait with you. If some of our wealthy members leave us I will stay with you, even if by necessity my salary must be reduced one-half."

These generous and outspoken words killed the new movement, and urged the hesitating members to build a new temple. A general meeting of the congregation was called for April 5, 1863. In the meantime the *American Israelite* printed a call signed by fifty-seven members of the K. K. B. I., addressed to "all gentlemen of our persuasion," for a meeting on April 12th, "to establish a temple congregation."

Meanwhile this congregation held a general meeting, and contrary to all expectations it almost unanimously decided to build a new temple. Marcus Fechheimer and Jacob Elsas started the subscriptions with two thousand dollars each; others followed, giving large amounts, and in a short time \$21,000 was secured, which fund was soon thereafter increased to \$40,000. Two committees were appointed; one on Finance and one on Propositions. So decided was this action that nothing was ever heard again of the other project. At another general meeting held May 8, 1863, the committees reported that suitable building sites could be secured on southeast corner of Eighth and Plum Streets, for \$35,000, and that a handsome structure could be erected for \$55,000. The lot, 132 feet on Plum Street by 100 feet on Eighth Street, was ordered to be bought. But the building estimate was nearly \$150,000 out of the way. This was in the main due to the high war prices. At this meeting, the following committees were chosen: On Building, Henry Mack, Chairman; M. J. Mack, Secretary; M. Thurnauer, Treasurer. On Finance, B. Simon, Chairman; Messrs. Jacob

however, was quite a scholar and a writer, and introduced the custom of preaching every Sabbath and Holy Day; and because of his attainments he was respected by all, even the reformers, and thus for the time being was permitted to pursue the even tenor of his strict orthodox way.

Mr. Henry was re-elected in September, 1850, at a salary of \$800 a year. During this year, however, owing to some undisclosed cause, the pleasant relations between Mr. Henry and the congregation came to an end, and on July 11, 1851, he tendered his resignation, which was duly accepted. On October 4, 1851, the Rev. A. Rosenfeld, of the Orthodox Portuguese congregation of Charleston, S. C., was elected chazan and lecturer at a salary of \$1,000 per annum. Mr. Rosenfeld was a fluent preacher, a good chazan, an excellent educator, and because of his antecedents naturally strictly orthodox.

During this period many members who resided outside of the city resigned, and many others were expelled for non-payment of dues. The congregational debt was over three thousand dollars. Notwithstanding all this, the congregation purchased the lot next to the synagogue, and re-elected Mr. Rosenfeld at a salary of \$1,500 per annum. In the summer of 1852, owing to some differences, Mr. Rosenfeld tendered his resignation. This was not accepted, and the reverend gentleman was re-elected for a term of three years. However, the opposition to Mr. Rosenfeld again appeared in the fall, and even went so far as to publish in the *Occident* an article denouncing Mr. Rosenfeld and condemning the congregation for re-electing him. The newspaper controversy was taken up by the Board, but

was not prolonged, for in November, 1852, Mr. Rosenfeld tendered his resignation, which was accepted in January, 1853, to take effect after the coming Passover. From May, 1853, until May, 1854, Mr. Solomon Levi, a recent member, performed the duties of chazan, while Mr. Isaac Schoenbrun was authorized to officiate at weddings.

In September, 1853, the congregation wrote to Dr. Wise, of Albany, and invited him to visit Cincinnati at its expense, and requested that he name the conditions upon which he should accept an election to the position recently vacated by Mr. Rosenfeld. Dr. Wise replied that he should accept an election on the following conditions, viz., that he be elected unanimously and for life, that he receive a living salary which would make him independent, and that he be permitted to enter upon his duties six months after his election. At the general meeting held October 27, 1853, it was unanimously resolved "that this congregation elect the Rev. Dr. Isaac M. Wise during good behavior as our minister, reader and superintendent of Talmud Yelodim Institute, at a salary of \$1,500 per annum."

This action of the congregation was certainly a bold one. At this very time Dr. Wise, who was personally known to a few Cincinnatians, was being fiercely and abusively attacked in the denominational press; he was denounced as an heretic and accused of being a disturbing element in Judaism. He had just published his first book, "History of the Israelitish Nation," which was denounced by both the orthodox Jew and the Gentile as being anti-Jewish and anti-Christian. And yet notwithstanding all this public clamor and outcry, the congregation which had since 1849 been under the charge of such pronounced apostles of orthodoxy as the Revs. Henry

and Rosenfeld, elected him for the rest of his natural life as its spiritual guide and leader. This move on the part of the congregation certainly showed whither its tendencies were directed; and the congregation has never had occasion to regret its action of October 27, 1853. Since then its course has ever been upward and onward; all its energies have been devoted to material reform, and all petty questions regarding shochet, etc., forever put at rest.

Heretofore the congregation was like a company of brave and daring men, each longing to do some noble and heroic deed, but unable, because there was no true and capable leader, and just as every member of a company of soldiers hails with shouts his captain's arrival, and anxiously awaits his commands, so the young congregation which had been spending its strength in trying various leaders, having at last found one in whom it could put implicit faith, readily submitted itself to his wise, daring and honorable leadership, and marched forward bearing the glorious banner, "Reform."



CHAPTER II.—THE CHOIR AND THE ORGAN.

A strict orthodox congregation has neither a choir nor an organ; a congregation which desires the name "reform" boasts at least of a choir; an out-and-out Reform Temple has to-day both the choir and the organ. Such a one is the K. K. Bene Yeshurun, with its magnificent organ and excellent choir, which adds so much to the solemnity and impressiveness of the Sabbath and Holiday service. But one must not suppose that song and music became part and parcel of the service without a struggle, and a long and bitter one at that.

The earliest record of a choir is found in 1845, in which year the minutes disclose the fact that there was in existence a chorus society. The Rev. Mr. Gutheim in 1847 proposed to organize a choir, but he met with little or no encouragement. In June, 1850, during Mr. Henry's connection with the congregation, a choir committee was appointed with power to act. This committee actually engaged a Mr. Nussbaum to organize a choir, but the Rev. Mr. Henry, whose anti-reform sentiments have already been mentioned, refused to co-operate with the committee, and for the time being the project was dropped. Dr. Wise, however, was a great lover of music, and while at Albany he had organized a choir, and he resolved to do the same in Cincinnati. The choir question met with little favor in the board owing to the many unsuccessful attempts heretofore made. Dr. Wise did not wait for any formal action on the part of the congregation,

but invited the young ladies and gentlemen to assist him. They willingly volunteered, and under the direction of the rabbi and his violin learned the responses for Sabbath eve according to Sulzer. A few weeks later, that is in June, 1854, an appropriation of \$100 was made for the choir.

Thereupon Professor Junkerman, now Superintendent of Music in the Cincinnati Public Schools, was engaged to teach the choral music. Quite a thrill of joy went through the congregation when the Sabbath eve and Sabbath day service were enlivened by the beautiful choral music. Every one felt that a decided step in the direction of reform had been taken, and many were already clamoring for an organ accompaniment. On August 8, 1854, the board was notified that the choir was ready to participate in the divine service; but the choir could at this time be seated only temporarily in the synagogue, and a committee was appointed to provide a suitable place for it. In March, 1855, the congregation decided to enlarge its seating capacity, and to build a choir gallery and put in an organ. At first the mere mention of the word "organ" aroused much indignation on the part of the more orthodox, but the vote proved this opposition was not to be feared, for there were only two nays recorded against the resolution.

On August 24, 1855, at 5 P. M., the renovated synagogue, with choir gallery and organ, was appropriately rededicated. The ceremonies on this occasion were inspiring and grand. At this time the choir, with the exception of three members, was composed of volunteers; these three received \$50 each a year, and the organist \$250. On Kippur eve of 1856, the choir was reinforced by two professional vocalists, both of whom were Christians. This fact created a decided sensation at the time, which soon subsided, and to-day there are

very few Jewish singers in the choir. In 1857 Prof. Carl Barus took charge of the choir, and he remained with the congregation until 1882, when the present efficient organist and leader, Prof. Nembach, was elected to the vacancy caused by the resignation of Prof. Barus.

To-day in the handsome temple stands a grand organ, and on every Sabbath eve, Sabbath morn and holidays the service is enlivened and made more solemn, grand and sublime by the choir and the organ accompaniment. To-day the choir consists of a double quartette.

Thus by patience, perseverance and hard work the K. K. Bene Yeshurun has established one of the best choirs in the city. Like many other congregational institutions and reforms it was the work in the main of its earnest and self-sacrificing leader, Rabbi Wise.



LEVEL
OF THE
SURFACE OF WATER



THE TALMUD YELODIM INSTITUTE.

1856-1868.

CHAPTER III.—TALMUD YELODIM INSTITUTE.

A history of the congregation Bene Yeshurun would be incomplete without a chapter at least being devoted to its offspring, the Talmud Yelodim Institute. It should be remembered that in the early days the Jewish people lived in the same neighborhood, and the opportunities of education were limited. But the hereditary love for educating the children soon taught them that in America the young need more than a mere home training. This soon led the thinking men to establish a Jewish school, in which instruction in the different branches of secular knowledge as well as religious learning might be given.

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too, a project called the Zion College, a rabbinical college, was opened for a year during this period. A relief society and a ladies' society for widows and orphans were likewise organized. This latter society became a feeder for the Cleveland Orphan Asylum, which was later established by the I. O. B. B. During this time this congregation and the Congregation Bene Israel formed an association called the United Cemetery Association, and to-day these two congregations still maintain a beautiful cemetery on East Walnut Hills.



CHAPTER V.—THE NEW TEMPLE.

The congregation steadily increased in membership and influence, and it soon became evident that its Lodge Street Synagogue was too small, and furthermore that the character of that neighborhood was not such as would lend force to congregational work. At the annual meeting of 1860 a resolution was passed to the effect that the synagogue was too small, and a committee was appointed to propose plans and specifications for a new temple. Owing to the approaching civil war and the political crisis, nothing was accomplished at this time. In 1861, it will be remembered, a committee had been appointed to secure the co-operation of the sister congregations in behalf of the Talmud Yelodim Institute. This scheme gave rise to another. Many of the leading and wealthy Jewish men in the community conceived the idea of building a palatial temple, the pulpits of which should be occupied by Drs. Wise and Lilienthal, the former to lecture in English, the latter in German; and the old synagogues were to be abandoned to those who would or could not join in the new movement. This new project was quietly worked and met with seeming success. Finally this congregation asked Dr. Wise directly whether he favored the new movement. His answer was as noble as unequivocal. Said he: "I will not leave K. K. Bene Yeshurun. The honor of Judaism in Cincinnati and throughout the West requires K. K. Bene Yeshurun, hitherto the banner-bearer of reform and progress on this side of the Alleghanies, should come out of Lodge Street into the broad daylight of a more suit-

able locality. Still if the congregation believes that the time has not come for such an enterprise, I will patiently wait with you. If some of our wealthy members leave us I will stay with you, even if by necessity my salary must be reduced one-half."

These generous and outspoken words killed the new movement, and urged the hesitating members to build a new temple. A general meeting of the congregation was called for April 5, 1863. In the meantime the *American Israelite* printed a call signed by fifty-seven members of the K. K. B. I., addressed to "all gentlemen of our persuasion," for a meeting on April 12th, "to establish a temple congregation."

Meanwhile this congregation held a general meeting, and contrary to all expectations it almost unanimously decided to build a new temple. Marcus Fechheimer and Jacob Elsas started the subscriptions with two thousand dollars each; others followed, giving large amounts, and in a short time \$21,000 was secured, which fund was soon thereafter increased to \$40,000. Two committees were appointed; one on Finance and one on Propositions. So decided was this action that nothing was ever heard again of the other project. At another general meeting held May 8, 1863, the committees reported that suitable building sites could be secured on southeast corner of Eighth and Plum Streets, for \$35,000, and that a handsome structure could be erected for \$55,000. The lot, 132 feet on Plum Street by 100 feet on Eighth Street, was ordered to be bought. But the building estimate was nearly \$150,000 out of the way. This was in the main due to the high war prices. At this meeting, the following committees were chosen: On Building, Henry Mack, Chairman; M. J. Mack, Secretary; M. Thurnauer, Treasurer. On Finance, B. Simon, Chairman; Messrs. Jacob

Elsas, Max Mack, Solomon Levi, Solomon Friedman, J. H. Heinsheimer, Wm. Kraus, Marcus Fechheimer, Martin Stadler and A. J. Friedlander. Ground for the new temple was broken in July, 1863, and the foundation was begun in August.

The corner-stone was laid with appropriate ceremonies on Friday, May 12, 1865. There were assembled at the old Lodge Street Synagogue, in addition to the members of the K. K. B. Y., the children and teachers of the Talmud Yelodim Institute, the members of the four sister congregations, the Mayor of the city, Charles F. Wilstach; city officials, members of City Council, judges of the various courts, the clergy of other denominations and other invited guests. To this assemblage Dr. Max Lilienthal delivered a most eloquent address. The entire multitude then formed a grand procession, and amid music and with banners marched through the principal streets until Eighth and Plum was reached. In this procession the five oldest members of the congregation, J. Silverstone, S. Levi, Sr., S. Stix, Sr., L. Loeb, Sr., and A. Cohn, carried the cups with oil, the wine, the corn, the silver trowel, the Bible and the U. S. flag. Two hymns were then sung by a mænnerchor under the direction of Prof. Barus. A short history of the congregation was read, after which Henry Mack, assisted by the five elders above named, laid the corner-stone. Dr. Wise then delivered the oration, which expounded the principles upon which American Judaism was based. It was the Judaism of American citizens, the religion of One God, one human family, giving freedom, equality, justice and salvation to all.

The building of the temple was pushed forward with such rapidity as the funds permitted. In September it was re-

ported that the structure was under roof, and that already \$90,000 had been expended. The committee proposed to sell the choice of pews as follows: Class 1, \$1,100; class 2, \$600; class 3, \$400. Seventy-two thousand dollars was obtained from this sale of pews, and it was believed this would be sufficient to complete the building.

The structure was finally completed at a cost of \$263,525.-56. It is an Alhambra temple, with slender pillars and thirteen domes. Its architectural beauty is sublime and imposing, and reflects great credit on the architect, Mr. J. K. Wilson. On the evening of August 23, 1866, the temple was opened for the first time to the public. The grand organ, at that time one of the finest in the city, pealed forth its majestic anthems, and three hundred lights lent splendor to the finished work of art. One of the daily papers said "Cincinnati never before had seen so much grandeur pressed into so small a space."

The dedicatory exercises were held in August 24, 1866. The marshals of the day were M. J. Mack, N. Newburgh, L. Schloss and Leopold Fechheimer. At 3 p. m. the congregation met at the Lodge Street Synagogue, where the usual prayers were read. A procession, consisting of the members of various congregations and societies, marched to the new edifice. The oldest members carried the scrolls of the law, young boys the curtains, covers and mantles, and young girls the flowers and decorations. At the entrance the procession halted until the cantor (the Rev. Mr. Rubin, of Temple Emanuel, New York), choir, organ and orchestra had rendered in impressive grandeur the closing verses of Psalm xxiv. The key of the temple was handed to Mr. Henry Mack, Chairman of the Building Committee, by his daughter, and in turn was given to the President. The dedi-

catory address was delivered by Dr. Lilienthal, and the sermon preached by Dr. Wise.

The ceremonies were most impressive and grand, and in every respect most successful. Every member of the congregation could justly feel proud of his religion and his faith.

The dedication of the new temple is the grand finale in the second period of the congregation's history. The actors in the great drama of quiet development were perhaps unaware of the grandeur of their work. The congregation had come from obscurity into the light of day; it had put aside petty matters for those of weightier import. Questions of education, charity, ritual and a choir had occupied the minds of the members; the congregation had now abolished the strict orthodox practices, and was moving rapidly along the path of reform with its light, its humanity, its enlightenment and sympathy.

During the past eighteen years K. K. Bene Yeshurun had placed itself in the front rank of reform congregations. It had become one of the most potent factors in reform, the banner-bearer of progress, the very guardian angel of Israel.

Henceforth the congregation plays a prominent part in the affairs of that American Judaism which it had been laboring so sedulously to establish.



THE PERIOD OF PUBLIC ACTIVITY, 1866-92.

CHAPTER I.—THE PROGRESSIVE AND INFLUENTIAL CONGREGATION.

The congregation Bene Yeshurun, established in its palatial temple, now enters upon its glorious career of general activity in religious and charitable matters. The influence of the congregation henceforth becomes national, and is felt in all questions of congregational reform. Its fame was greatly spread abroad by the fearless, earnest, enthusiastic work of its indefatigable and conscientious rabbi. During this period he was constantly traveling in all parts of the country dedicating new temples, delivering popular lectures, and attending conventions and conferences. In these latter assemblies he was always the moving spirit, and his personality and that of the congregation became inseparable. As said in a former chapter, the history of this congregation since 1854 is in reality the history of its spiritual guide and leader. It will be impossible in a work of this character to follow the chain of events since 1866 in detail; only the more prominent ones will be mentioned.

The congregation began the last period of its half century with an indebtedness of nearly one hundred thousand dollars. Since 1866 the temple has been frescoed, painted and remodeled, salaries have been increased, and many additional expenditures made. Still to-day its financial condition is excellent. It has been able to meet all this expense because of the hearty co-operation and liberality of its own devoted

members. At various times bonds without interest to the amount of nearly \$40,000 were taken by the members to pay off existing indebtedness, and to defray necessary outlay for improvements. Then, too, in 1866, nearly \$70,000 was raised as premiums from the sale of pews. Surely this attests a devotion on the part of the members.

The congregation has been very fortunate in retaining for long periods its various officials. In 1866 Mr. Solomon Levi, who had voluntarily performed the duties of reader since 1861, retired in favor of Dr. Jacob Mayer. Dr. Mayer resigned the following year to accept a pulpit in Cleveland. His successor was the Rev. Samuel Kraus, whose magnificent baritone voice made him one of the most desirable cantors in America. Mr. Kraus remained with the congregation twenty-three years, until the spring of 1889, when the office of cantor was abolished. In June, 1889, at a general meeting the office of assistant rabbi was established, and Rabbi Charles Levi, a graduate of the class of '89 of the Hebrew Union College, was elected to that office at an annual salary of \$1,800, which has since been increased to \$2,400. Dr. Wise and Rabbi Levi deliver sermons alternately every Friday night and Saturday morning. Dr. Wise has continued at the head of the congregation since 1854.

However, in August, 1873, Dr. Wise, thinking that he had been neglected somewhat by the congregation, and believing that he could extend his field of usefulness and more easily carry out his project for a union and a rabbinical college in the East, accepted a call from the Congregation Anshe Chesed of New York City, which had elected him for life at an annual salary of \$8,000, house rent, etc. The rabbi thereupon placed his resignation in the hands of the board, to take effect on the 26th of December following. The con-

gregation refused to accept his resignation, and appointed a committee to persuade Dr. Wise to withdraw the same. The committee reported that the resignation would be withdrawn provided the New York congregation would release Dr. Wise. This release was finally obtained, and at a general meeting of the congregation, held shortly thereafter, Dr. Wise's annual salary was increased from \$4,000 to \$6,000, and he was given his house rent and other financial aid.

The resolution of the committee to secure the withdrawal of Dr. Wise's resignation is worthy of preservation in these annals, as striking the proper keynote of the reciprocal relation between congregation and rabbi. The resolution read as follows: "We hold that as no congregation has a right to remove from office for a trivial cause a rabbi who has faithfully and conscientiously performed his duties, so no rabbi, except for the promotion of a great principle, has a right to leave his congregation as long as it unanimously claims his services, insists upon his continuance in office for life and provides properly for him and his family."

It was very fortunate both for the congregation and Dr. Wise that the unpleasantness was amicably adjusted. Henceforth there never was a moment of discontent or discord; the rabbi devoted himself with all his zeal to congregational and educational matters, and the congregation gave him even more loyal and enthusiastic support.

In April, 1879, the congregation appropriately celebrated the twenty-fifth anniversary of Dr. Wise's installation as rabbi, and in commemoration of the event had a life-size oil portrait painted, which to-day stands in the President's room at the Hebrew Union College. In April, 1889, this congregation, in connection with her sister congregations and the Union of American Hebrew congregations, cele-

brated at the temple the seventieth birthday of its beloved rabbi.

During this period many important ritual and congregational reforms and innovations were made. Probably that which exerted the greatest influence on other congregations was the introduction of the Friday night lecture or sermon.

In 1866 Dr. Wise proposed to deliver each Friday night a lecture on some religious-philosophical or religious-historical subject. The congregation indorsed the proposition, and in the fall of 1867 this Friday night service, which has ever since been a feature in the congregation, was established. During these years, on Friday nights, Dr. Wise has delivered his many famous courses of philosophical and historical lectures, which since have been published in book form. The most noteworthy are "The Cosmic God;" "Judaism and Christianity, Their Agreements and Disagreements;" "A Defense of Judaism *versus* Proselytizing Christianity;" "The Ethics of Judaism," and this year the subject of the course is "Israel, Its Place in History."

Thus has Bene Yeshurun taught another valuable lesson to American Judaism.

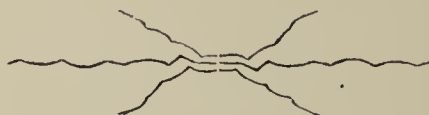
In 1868 the second part of the Minhag America ritual in the form of a book, "Hymns, Psalms and Prayers in English and German," by Dr. Wise, was adopted. In 1871 the triennial cycle of the reading of the Torah, i. e., reading the Torah as a whole once every three years, was replaced by the reading of twenty-one verses each Sabbath, so that during the year selections from the whole law might be read.

In 1873 the observance of the second day of New Year was abolished, and it was resolved that it should not be unlawful to attend divine service with uncovered head. In

1874 the members were allowed to hold the funeral of any deceased member of the family in the temple.

The new rituals for Friday night and Saturday morning service were adopted respectively in 1888 and 1890. The important changes consist in having the greater part of the service conducted in the vernacular, and in permitting the congregation to take more part in the conduct of the divine service.

Early in the seventies the congregation took a more liberal stand regarding religious affairs. Dr. Wise frequently occupied Unitarian pulpits, and from his own pulpit delivered a series of lectures, "Our Country's Place in History," for the benefit of a theological library. About this time he likewise delivered his famous lectures, "Jesus," "The Apostles and Paul." This latter course was severely criticized by some Eastern rabbis. But K. K. Bene Yeshurun was already too liberal to pay any attention to this hostile criticism; on the contrary, it heartily indorsed the wise course of its rabbi.



CHAPTER II.—THE UNION AND THE COLLEGE.

The congregation Bene Yeshurun was the first ardent advocate of a union of Hebrew congregations, and when that union was finally formed, it was among the first congregations to enter it formally. As early as 1848, the members in general meeting, in response to a call issued by Dr. Wise, then at Albany, had resolved to send delegates to Philadelphia to meet in convention with delegates from other congregations for the purpose of establishing a union. That convention, however, never assembled.

In 1853 Dr. Wise in his letter to the congregation stated that one of his principal reasons for coming to Cincinnati was the fervent hope he had of establishing a rabbinical college here. He based this on the readiness and spirit with which the congregation had entered into the union project of 1848, and also on the successful establishment of the Talmud Yelodim Institute. The union and college were finally established, and mainly through the co-operative work of Dr. Wise and Bene Yeshurun. From 1854 until 1873 both rabbi and congregation worked indefatigably for the cherished goal. In 1855 the board of trustees resolved to pay the expenses of delegates appointed to attend a conference at Cleveland, O., for the purpose of forming a union. A short time thereafter Zion College, a Jewish college, the forerunner of the Hebrew Union College, was actually opened with a faculty of five and a freshmen class of fourteen, but at the end of the scholastic year it died from lack of support from the congregations. Still neither Dr. Wise

nor the congregation became discouraged. Both abided the time.

In 1867 the congregation voted an annual contribution of \$300 toward the establishment of a Rabbinical college. This appropriation for the time being was used to defray the expenses of a preparatory class which was opened in the Talmud Yelodim Institute.

This congregation again took active measures for a union at its general meeting in September, 1871, when it unanimously resolved "to pledge K. K. Bene Yeshurun to the union enterprise, to elect delegates to a meeting held for that purpose, and to contribute its proper share to the maintenance of such a union." And the President and Secretary were instructed to publish this resolution in the Jewish press. This forcible stand on the part of the congregation exerted a great influence in the Jewish circles of the country, and a convention would have been called at once had not some Eastern opponents so bitterly attacked the leading rabbis engaged in the movement. However, the delay was but temporary and not at all dangerous. The year before, in 1870, Mr. Henry Adler, of Lawrenceburg, Ind., now of this city, declared his intention of donating ten thousand (\$10,000) dollars for the founding of a rabbinical college, and, in fact, paid over \$2,000 to that end. The responses to the congregation's appeal for a union and a college were very unsatisfactory. In 1873 Mr. M. Loth, then the President of the congregation, suggested that all the Cincinnati Jewish congregations should jointly issue a call for a convention, and that said call should be extended to the Western and Southwestern congregations only, because it was thought they favored the union. At a meeting of the Board held February 13, 1873, favorable replies were received from all the sister congregations of this city. A letter was also

received from Mr. Adler, in which he expressed his willingness to deposit his \$10,000 donation in trust with the congregation, and a committee was appointed to consummate the transaction.

During the winter of 1873 the delegates of the various home congregations held several conferences, and finally agreed to issue a call for a general convention of Western and Southwestern congregations to be held at Cincinnati on July 8, 1873.

This convention assembled on July 8th, and remained in session three days. The result of its labors was the formation of the Union of American Hebrew Congregations, with Mr. M. Loth as President. Two years later this union established the Hebrew Union College, with the Rev. Dr. Isaac M. Wise as its President. Henceforth the history of the steady growth, successful career and benign influence of the union and the college becomes of national import, and is not properly a part of the history of this congregation.

At this time the congregation Bene Yeshurun, the first advocate of union, and the loyal supporter of the college, can look back with pardonable pride at the noble stand which it took in this great congregational movement. To-day the union is composed of eighty-four congregations, which are situated in every part of these United States. The Hebrew Union College has graduated twenty-eight rabbis, and these young men to-day are at the head of some of the most influential congregations in the country.

American Judaism has been preserved, elevated and become influential solely because of this union and the college. And if it be said that Dr. Wise is the father of the union and the college, then it may truly be said that K. K. Bene Yeshurun is the mother. The honor of establishing these great factors in American Judaism justly belong to both.

CONCLUSION.

Fifty years ago, on the 28th of February, 1848, the General Assembly of Ohio granted to a number of young, earnest and God-fearing men, their associates and successors a charter for a religious corporation. During this half century the congregation Bene Yeshurun has grown from a membership of fifty to one of three hundred and thirty. Instead of worshiping in the rear room of a member's house, where the services were conducted by a reader (chazan) at an annual salary of \$75, it now worships in one of the finest temples in the land. To-day it has a rabbi, an assistant rabbi, and an efficient choir.

It is significant that the congregation celebrates the fiftieth anniversary of its incorporation in the year 1892, a year which is especially dear to all Americans as commemorating the four hundredth anniversary of the Columbian discovery, an event which is of the utmost importance to all Jews, for that discovery gave to the world the first country in which true religious liberty was enjoyed. In these fifty years of its existence this congregation has witnessed the emancipation of the Jews in nearly every part of the world, and it is to be hoped before another half century rolls by that the Israelite will be placed on an equality with his fellow-man in every land.

The congregation Bene Yeshurun has earned for itself the name of the pioneer reform congregation; it has always been among the leaders in all movements involving the

welfare of American Judaism, and has probably exercised the greatest influence in Jewish religious, charitable and educational matters.

The career of this congregation during the half century of its existence, with its struggles for reform in mode and manner of worship, with its indefatigable zeal for the progress of American Judaism, with its fostering care of all religious and eleemosynary enterprises, justly entitles it to the proud distinction of being called a Mother in Israel.



AN ACT

*To incorporate the K'hilah Kodesh B'nai Yeshurun (Holy
Congregation of Children of Yeshurun)
of the City of Cincinnati.*

SECTION 1. Be it enacted by the General Assembly of the State of Ohio, that Alexander A. Cohen, A. B. Wolf, Mordecai Levy, A. Aub, Jacob Silverstone, Levi Friedman, Bernhard Barbe, Solomon Friedman, Solomon Rose, Isaac Wertheimer, Liebman Abraham, Joseph Friedman, Isaac Ziffi, Isaac Schiff, Abraham Goodheart, L. Beankeiver, Abraham Levi, Benedict Frenkel, A. Markenstein, Lewis Levy, Daniel Wolf, Jacob Hyman, Lazarus Suhler, Juda Nussbaum, S. William, Edward Kohn, Isaac Trost, David Berman, M. Sulzbacher, Nathan Gundersheimer, Simon Himmelreich, Joseph Reitzenberger, Lazarus Bloch, Abraham Fechheimer, H. Sachs, Julius Goodheart, their associates and successors, be and they are hereby created a body corporate and politic, by the name and style of the "K'hilah Kodesh B'nai Yeshurun" (Holy Congregation of Children of Yeshurun) of the City of Cincinnati, and as such shall be entitled to all the rights, privileges and immunities granted by and subject to all the restrictions contained in the act, entitled: "An Act in relation to Incorporated Religious Societies, passed March 5, 1836."

SEC. 2. That said society shall give ten days' notice by posting up written advertisements in three of the most public places in the city of Cincinnati of their first meeting under this act.

RUFUS P. SPALDING,
Speaker of the House of Representatives.

JAMES J. FARAN,
Speaker of the Senate.

FEBRUARY 28, 1842.

SECRETARY OF STATE'S OFFICE (Ohio), {
COLUMBUS, June 19, 1845. }

I, Samuel Galloway, Secretary of State, do hereby certify that the foregoing is a true copy from the original act on file in this department.

In witness whereof I have hereunto set my hand,
{ L. S. } and caused the Great Seal of the State of Ohio to
be hereunto affixed, the day and year above written.

SAMUEL GALLOWAY,
Secretary of State.

CONSTITUTION AND BY-LAWS OF CONGREGATION BENE YESHURUN.

ARTICLE I.—*Title and Mode of Worship.*

SECTION 1. This congregation shall be known as K'hilah Kodesh B'nai Yeshurun of Cincinnati.

SEC. 2. The mode of worship shall be according to the custom of American Israelites, as adopted by this congregation.

ARTICLE II.—*Officers and their Election.*

SEC. 1. The honorary officers of this congregation shall be a President, Vice-President, Warden of the Burial Ground, Treasurer and Secretary, and twelve Trustees, who together shall compose and be styled the Board of Trustees.

SEC. 2. The first-named five officers shall be elected for one year, and the Trustees for two years, six of whom are to be chosen annually. The election shall take place at the General Meeting in *Tishri*.

SEC. 3. It shall be the duty of the Board of Trustees to appoint, at least five weeks before the election, a committee of five members, to be styled the *Nominating Committee*, three of whom shall be chosen from non-members of said Board, and the other two from said Board, whose duty it shall be to nominate a full ticket of candidates for each of the above offices, at least four weeks prior to the election; but they shall nominate no one without previously obtaining his consent. It shall be the privilege of members to nominate an opposition ticket of any or all of said candi-

dates on or before the day of election, and the balloting for said candidates shall be by one ticket, and not separately. In no case can a member decline a nomination after he has once accepted it.

SEC. 4. The election of all the officers shall be by ballot, and the candidate receiving the highest number of the votes cast shall be duly elected.

SEC. 5. Should a vacancy occur, the Board of Trustees shall have power to fill the same until the next annual general meeting.

SEC. 6. The President and Vice-President-elect shall enter upon their respective duties in Shemine Azarith following their elections, and all the other officers at the monthly meeting in Chesvon.

SEC. 7. Every member in good standing shall be eligible to office who has been a member of this congregation two years.

SEC. 8. The salaried officers, except the Rabbi, shall be elected annually at the general meeting of the congregation. Applicants shall in all cases present their application in writing to the Board of Trustees; and only such shall be voted for who are recommended by the Board of Trustees.

ARTICLE III.—*The President.*

SEC. 1. The President shall preside at all meetings at which he may be present; he shall preserve strict order and decorum and enforce the By-Laws.

SEC. 2. He shall give the casting vote on all questions before the meeting in which there may be an equal division of members, except in the election of officers and appeals from his decision.

SEC. 3. He shall attend Divine service in the temple of the congregation in the evening and morning of every Sabbath and holiday (except when absent from the city or when sick).

SEC. 4. He shall sign all orders for the payment of bills which have been approved by the Board of Trustees; he shall grant permits for burial, and the solemnization of marriages, for which he shall collect a fee of five dollars from non-members, of which the sexton shall be entitled to two dollars.

SEC. 5. He shall call a special meeting of the Board of Trustees on a written request of five members of the Board, within three days from the receipt of such request, said requisition to state the subject matter to be brought before the Board; and he shall call a special meeting of the congregation on a written request signed by fifteen members of the congregation, within ten days from the receipt of such request, the requisition to state the subject matter to be brought before the congregation.

SEC. 6. He shall be the custodian of all books, bonds, deeds and other papers belonging to the congregation (except such as are required to be in the keeping of the other officers), and shall, if required, submit them to the inspection of the congregation or Board of Trustees at any of their meetings, and shall deliver the same to his successor in office at the expiration of his term.

SEC. 7. He shall have the power to call a meeting of the congregation or Board of Trustees whenever he may deem it proper.

SEC. 8. He shall appoint the representatives from this congregation to the Board of Delegates of the United Jewish

Cemetery, in accordance with the laws of said Board, and shall, with the advice and consent of the Board of Trustees, appoint the delegates to the Council of the Union of American Hebrew Congregations, and to any other bodies wherein this congregation may be entitled to representation.

ARTICLE IV.—*The Vice - President.*

SEC. 1. In the absence of the President, the Vice-President shall assume all his duties and responsibilities.

SEC. 2. *First.*—It shall be his duty to enroll in a book the names of the members of the congregation, and note from time to time in a proper, marginal column the fact of death, suspension, expulsion, resignation or delinquency.

Second—To supervise and examine all books, bills and papers of the Secretary, and to furnish and read to the congregation, at the meeting for the election of officers, a list of the members thereof who are delinquents, with the amount due by each, and furnish a like list to the Board of Trustees whenever required.

Third.—To deliver to his successor all the books and papers belonging to his office which may be in his possession.

Fourth.—To attend divine service in the evening and morning of all Sabbaths and holidays.

Fifth.—To keep, in suitable books for that purpose, the accounts between the congregation and its members.

Sixth.—To make out the bills of members quarterly, in the months of December, March, June and September.

ARTICLE V.—*The Warden of the Burial Ground.*

SEC. 1. In the absence of the Vice-President the Warden shall assume his duties and responsibilities, and in the ab-

sence of both the President and Vice-President, he shall assume the duties and responsibilities of President.

SEC. 2. It shall be his duty, *First*—to take charge of all matters relating to the burial ground and interments; to disburse all moneys that may be required for funerals, present his bills monthly, and keep a record of all interments.

Second —To see that none but members in good standing in the congregation and their privileged families have the right of sepulture as members, whenever he receives a permit signed by the President.

Third.—To transmit to the congregation the regular reports of the Board of Delegates to the United Jewish Cemetery.

Fourth.—To report annually to the congregation the proceedings of his office.

ARTICLE VI.—*The Treasurer.*

SEC. 1. In the absence of the Warden the Treasurer shall assume his duties and responsibilities.

SEC. 2. It shall be his duty, *First*—To receive from the Sexton all moneys for the use of the congregation, and give his receipts therefor.

Second.—To pay all orders drawn upon the funds in his hands, when signed by the President, and attested by the Secretary.

Third.—To make quarterly reports to the Board of Trustees of the condition of the treasury.

Fourth.—To permit an examination of his books and vouchers by the congregation or the Board of Trustees whenever required.

Fifth.—To continue in office until his successor assumes his duties.

Sixth.—To deliver to his successor all moneys remaining in his hands, and all books and papers appertaining to his office which may be in his possession.

Seventh.—To give such security before assuming the duties of his office, and during the term thereof, as the congregation or Board of Trustees shall require.

ARTICLE VII.—*The Secretary*.*

SEC. 1. It shall be the duty of the Secretary, *First*—To make out all notices that may be required for meetings, and deliver the same to the Sexton at least three days prior to such meetings.

Second.—To attend all meetings, call the roll, and note all the members present, read the minutes and all reports and communications, and keep a correct record of the proceedings.

Third.—To attest all orders drawn upon the Treasurer when signed by the President, under appropriations by the congregation or Board of Trustees.

Fourth.—To be the custodian of the seal of the congregation, and affix it, together with his signature, to all documents requiring the same emanating from the congregation or Board of Trustees.

Fifth.—To deliver to his successor in office the seal and all books and papers appertaining to his office, which may be in his possession.

Sixth.—To render a report, in writing, at the general annual meeting of the congregation, of the proceedings of the year.

SEC. 2. He shall keep a record of the pews in the temple; he shall make all transfers ordered by the Board, and shall keep an account of all pews or seats rented.

SEC. 3. His books shall at all times be open to inspection by the President, Vice-President or Board of Trustees.

SEC. 4. He shall not erase or permit any erasure of any part of the records.

SEC. 5. He shall not be chargeable with dues and assessments during his continuance in office.

ARTICLE VIII.—*The Board of Trustees.*

SEC. 1. The Board of Trustees shall have in custody the entire property of the congregation; they shall keep in good order and repair all buildings and properties belonging to the congregation.

SEC. 2. They shall sign all contracts, notes, deeds or other instruments on the part of the congregation.

SEC. 3. They shall have the power, *First*—To fix the rental of the pews and seats in the temple.

Second.—To revalue the pews or seats annually, if necessary.

Third.—To elect members in accordance with the by-laws.

Fourth.—To authorize the appropriation of not more than two hundred dollars for any one purpose.

Fifth.—To remit any portion of dues and assessments of whatsoever kind that may be levied against any member, if, in their judgment, they may deem best

Sixth.—To remit the whole debt of a member who has been a member of this congregation for five years, if, in their judgment, they may deem best.

SEC. 4. It shall be their duty,

First.—To hold at least one meeting every month.

Second.—To examine all bills presented to the congregation for payment, and approve the same if correct.

Third.—To accept the resignation of any member against whom there are no charges pending, and who is free from indebtedness to the congregation.

Fourth.—To examine into the competency and moral standing of any person who wishes to become a candidate for any salaried office in this congregation, and report such applications as they deem proper to the congregation.

Fifth.—To fix the salaries of paid officers, and it shall require a majority of two-thirds of this congregation to reduce or raise the same.

SEC. 5. Nine members of the Board shall constitute a quorum for the transaction of business.

SEC. 6. Any seven members of the Board doubting the legality of anything done by the majority may appeal within three days to the congregation. The appeal must be in writing, addressed to the President, whose duty it shall be to call a meeting of the congregation within ten days to decide the question at issue.

SEC. 7. They shall have the power and require of any officer whose duty it is to give bonds before entering upon the duties of his office, to furnish during the term thereof new bonds, if, in their judgment, the interests of the congregation require it; and if said officer should refuse or neglect to furnish such new bond to the satisfaction of the Board, they shall have power to suspend such officer and appoint any member of the congregation to temporarily discharge any of the duties of such suspended officer during a part or balance of the term.

SEC. 8. At the first meeting of the Board of Trustees annually, the President shall appoint the following Standing Committees, to whom all matters referring to their

respective charges shall be submitted before final action of the Board, viz.: Unfinished business, Finance, Temple and furniture, Burial Ground, School, Religious rules and regulations, Choir, Membership, Revaluation of Pews. Which Committees on School and Choir may be appointed from members of said Board and members at large of the congregation.

SEC. 9. They shall submit at every annual meeting to the members for their confirmation or other action, a report containing a detailed statement of the amount of money required for the maintenance of the congregation, for educational purposes, and a gradual liquidation of the indebtedness for the ensuing year, and rates of assessments on the members thereof.

ARTICLE IX.—*Membership.*

SEC. 1. Any member of the Jewish faith who is desirous of becoming a member of this congregation must apply in writing to the Board of Trustees, inclosing ten dollars as admission fee, which application must be recommended by a member and referred to a committee of three (none of whom shall be the recommender), who shall report, after having duly investigated the character and qualifications of the applicant.

Should such report be favorable, the candidate shall be balloted for, and it shall require four black balls to reject the candidate.

SEC. 2. No Israelite shall be qualified for membership who is under eighteen years of age, or is united in marriage contrary to the laws and ordinances of the Jewish religion; and any member marrying out of the pale of the

Jewish religion forfeits his membership, and no applicant shall be voted for unless he has paid all arrears that may be due by him to this congregation.

SEC. 3. Any member against whom there are no charges pending, and who is clear from all indebtedness to the congregation, may resign his membership by a written resignation addressed to the Board of Trustees.

SEC. 4. The *privileged family* of a member, as mentioned in Article V., Section 2 of this Constitution, shall consist of his wife, his sons, until they are twenty-one years of age, and his daughters until they are married.

SEC. 5. A widow whose husband was a member in good standing at the time of his decease shall enjoy the same privileges as a member's wife, and her children the same privileges as a member's children; that is to say, a widow, while she remains unmarried, her sons until they attain twenty-one years of age, and her daughters until they marry, provided the widow pays, if able, one-half of the regular dues and full assessments.

SEC. 6. In case of the decease of a member, a member's wife or a member's child above thirty days of age, a hearse and one coach (or two coaches, if the deceased be a child), shall be furnished at the expense of the congregation.

SEC. 7. All members who are in arrears for dues and assessments for the period of six months are deprived of the right of voting, and until the same are paid, all other rights of membership are suspended.

SEC. 8. Israelites holding salaried offices in this congregation shall be entitled to all the privileges of membership except that of voting.

SEC. 9. No pew or seat owner shall have the right to rent or sell his or her pew or seat, except to a member of this congregation, *without the consent of the Board of Trustees*.

SEC. 10. Any member desiring to sell his or her pew, shall first offer the same to the congregation.

SEC. 11. Any member in good standing shall have the use of the temple for wedding or funeral purposes, when permission is granted for that purpose by the President of the congregation.

ARTICLE X.—*Assessments and Dues.*

SEC. 1. Each and every member of the congregation shall pay and be chargeable annually, as follows: *a.* The regular yearly dues of twenty-five dollars. *b.* A *pro rata* tax to be fixed by the Board of Trustees, on the valuation of the pews or seats owned by each member.

Provided, however, that if there shall be any member or members not owning a pew or seat, such member or members shall be assigned to two seats, each seat containing at least eighteen inches span, and to be valued at not less than two hundred dollars, and said member or members shall be assessed on the value of said seats; and

Provided, further, that single men without families shall only be required to pay the yearly dues of twenty-five dollars.

SEC. 2. All dues and assessments shall be payable and collected quarterly in advance.

SEC. 3. Unpaid dues and assessments of every nature shall be liens on the seat or pew of the members owning the same and indebted as aforesaid to the congregation, and in case the said dues or assessments shall remain due

and unpaid for the space of twelve months after the same shall have become due and payable, then the Board of Trustees, without any notice or legal form whatsoever to the member in default, shall proceed to sell, either at private or public sale, as they may deem best, the pew or seat belonging to said member, and after payment of the amount due, the surplus, if any, shall be paid to the member so in default.

SEC. 4. In case any member shall be in default in the payment of either dues or assessments for the period of six months, said Board of Trustees shall have the right, after thirty days' notice from the Vice-President to such delinquent, to either suspend or expel the member or members so in default, as in their judgment may be deemed proper.

SEC. 5. The said Board of Trustees shall cause notices to be printed with a reference thereon to said Section 3, which shall state that the member is delinquent, and unless payment is made within twenty days, same will be reported to the Board of Trustees, and by them disposed of according to said section; which notices shall be sent by the Vice-President to such delinquents whenever they are reported by the Sexton, whose duty it shall be to report at the end of thirty days all delinquents to the Vice-President.

SEC. 6. Should the owner of a pew or seat cease to be a member of this congregation from any cause, the Board of Trustees shall have the power to levy the assessment provided for in the first section of this article, upon the seat or pew itself, such assessment to be a lien on said seat

or pew, and to be collected in the same manner as on a seat or pew owned by a member.

ARTICLE XI.—*Rules of Standing Committees.*

COMMITTEE ON FINANCE.

It shall be their duty to make a detailed estimate of the current expenses for the ensuing year, also for the percentage necessary to meet the same, recommend ways and means to liquidate the obligations of the congregation, examine all bills for extraordinary expenditures, and report for or against their correctness.

It shall also be their duty to examine the quarterly and yearly reports, books and papers of the Secretary and Treasurer, and report about the same to the Board of Trustees.

COMMITTEE ON TEMPLE AND FURNITURE.

It shall be their duty to see that the temple and its furniture are kept in good and clean condition, and if any repairs or improvements shall become necessary, to report to the Board.

COMMITTEE ON BURIAL GROUNDS.

It shall be their duty to act in conjunction with a similar committee of K. K. B'nai Israel, see that the resident keeper of the grounds keeps the premises in good order, and when application is made for the interment of strangers, decide what charges (if any) are to be made.

COMMITTEE ON RELIGIOUS RULES AND REGULATIONS.

It shall consist of four (4) members of the Board, in conjunction with the Rabbi.

It shall be their duty to see that the mode of worship,

as adopted by this congregation, is strictly adhered to, and if any changes shall become necessary, they shall recommend them to the Board of Trustees.

No change of any kind shall take place, unless approved by two-thirds ($\frac{2}{3}$) majority of the Board of Trustees.

COMMITTEE ON CHOIR.

It shall be their duty to make all necessary rules and regulations for the government of the choir, subject to the approval of the Board, and the choir shall be under their control.

ARTICLE XII.—*Fines and Penalties.*

SEC. 1. Any member who shall make use of improper language at any meeting while the same is in session shall be fined in a sum not exceeding twenty-five dollars, as the meeting may determine.

SEC. 2. Any member who shall be guilty of any conduct unbecoming a member of this congregation, shall, upon conviction thereof, be reprimanded, fined, suspended or expelled as the Board of Trustees may determine, and if an officer, may also, in addition to either of the three first-named penalties, be degraded from office.

SEC. 3. Any honorary or salaried officer of this congregation who shall violate any provision of these By-Laws or who shall conduct himself in a manner unbecoming his position, shall, upon conviction thereof, be reprimanded, fined, suspended or expelled, as the Board of Trustees may determine, and in addition to being reprimanded, fined or suspended, be degraded from office.

SEC. 4. Any member leaving a meeting without permission, shall, at the option of the President, be fined in a sum not exceeding five dollars.

SEC. 5. Any person convicted under the second and third sections of this article shall not be fined in a sum exceeding one hundred dollars, or suspended for a period longer than twelve months.

SEC. 6. On written complaint to the President, signed by ten members of the congregation, the Board of Trustees shall investigate said charges, and, if found guilty, punish any officer or member in accordance with Sections 2 and 3 of this article, allowing both sides ample opportunity to produce testimony. Should the accused party be found guilty, he may, within ten days thereafter, appeal to the congregation, who shall decide the case within thirty days from the date of the appeal, provided that the appeal be signed by ten (10) members of the congregation, besides the accused.

Should the President be the party accused, all the duties devolving upon him shall be exercised by the Vice-President, and in no case can the party accused vote on his own case.

ARTICLE XIII.—*General Laws.*

SEC. 1. There shall be one regular general meeting of the congregation, held on any day between Rosh Hashonah and Yom Kippur, for the hearing of yearly reports, elections of officers, and the transaction of such other business as may be brought before it.

SEC. 2. There shall be a regular meeting of the Board of Trustees within the first week of every month of the Jewish calendar.

SEC. 3. Thirty-one members shall constitute a quorum at a meeting of the congregation.

SEC. 4. Every qualified member at any meeting shall vote, unless excused by the meeting. If he refuse, he shall be counted in the affirmative of the question at issue.

SEC. 5. At all meetings, unless otherwise provided, a majority of the members present and voting shall decide every question.

SEC. 6. In all cases of appeal, the matter shall remain in suspension until the final decision.

SEC. 7. Children under five years of age shall not be admitted into the temple during Divine service.

ARTICLE XIV.—*The Rabbi.*

SEC. 1. The Rabbi shall deliver a sermon during Divine service in the morning of every Sabbath and holiday as ordained in the Bible.

SEC. 2. He shall officiate at all marriage ceremonies, and shall be entitled to a marriage fee of five dollars (\$5) from a member of the congregation, whether the marriage be solemnized by him or not.

SEC. 3. He shall attend the funeral of a deceased member, or a member's wife, or child over six years of age; and if the deceased be an adult, he shall deliver a funeral oration.

SEC. 4. He shall prepare the children of members for confirmation, and confirm them in the temple during the feast of Shebuoth.

SEC. 5. He shall not allow any person to officiate in his stead without special permission of the President.

SEC. 6. He shall not be absent from the temple on any Sabbath or holiday without permission of the President.

SEC. 7. He shall perform all the functions appertaining to the rabbinical office.

SEC. 8. It is his special duty to act as superintendent of the Talmud Yelodim Institute connected with the congregation, according to the Constitution, By-Laws and resolutions adopted by the institution.

SEC. 9. At the demise of the Rabbi of this congregation his widow shall receive the full salary during the following six months; and after the expiration of six months, all salary shall cease.

ARTICLE XV.—*The Assistant Rabbi.*

SEC. 1. The assistant rabbi shall attend divine services regularly, read the prayers under the direction of the Board, preach from time to time, as shall be arranged between the Rabbi, himself and the Board; attend all funerals of members of this congregation and of any of their families, and preach funeral services whenever requested to do so; perform the marriage ceremony whenever called upon in the absence, and with the consent of the Rabbi perform such duties as teacher of Talmud Yelodim Institute as may be imposed upon him by the Board of such institution consistent with the dignity of his office; and in general to perform such duties of the Rabbinical office as he may be called upon.

ARTICLE XVI.—*The Sexton.*

SEC. 1. The Sexton shall be in attendance at the temple whenever divine service is performed, at least ten minutes prior to the time appointed for commencing the same,

and shall not absent himself during the continuance thereof.

SEC. 2. He shall have charge of the scrolls of the Law, and of all the furniture and fixtures appertaining to the temple; he shall keep them in good order, and arrange the same for use during divine service and for business meetings.

SEC. 3. He shall assist the Warden in all necessary arrangements appertaining to a funeral, and notify the Rabbi and Reader of the time and place thereof.

SEC. 4. He shall deliver, without delay, all notices, letters or messages appertaining to the business of the congregation which he may receive from any member of the Board of Trustees.

SEC. 5. He shall collect all moneys due the congregation, for which he may receive bills, and shall deliver the moneys thus collected to the Treasurer weekly, taking receipts therefor.

SEC. 6. He shall report in writing weekly to the Vice-President the amount collected by him, stating the amount collected from each member separately.

SEC. 7. He shall, whenever requested, attend all weddings where the Rabbi of this congregation shall officiate, for which he shall, in each case, be entitled to a fee of not less than two dollars.

SEC. 8. He shall, if required, give such security for the money of the congregation that may come into his hands as the Board of Trustees may from time to time determine.

SEC. 9. Besides the provisions contained in this article, he shall, whenever required by the President, perform any other duty consistent with his station.

SEC. 10. He shall attend all business meetings of the congregation and Board of Trustees.

SEC. 11. His salary shall consist of a sum certain to be fixed by the Board of Trustees, and in addition thereto he shall receive such a percentage on the amount of all moneys collected by him as the Board of Trustees may determine.

SEC. 12. In case of the demise of the Sexton of this congregation his widow shall receive the salary, but not the percentage provided for in Section 11, during the following six months, and after the expiration of said six months all salary shall cease.

ARTICLE XVII.—*The Janitor.*

SEC. 1. He shall, under the supervision of the Sexton, keep the temple and premises in a clean condition and proper ventilation; to cause the temple to be lighted whenever necessary, and to have the fires kindled and attended to during the winter.

SEC. 2. He shall be appointed by the Board of Trustees at a salary to be fixed by them.

ARTICLE XVIII.—*Sinking Fund.*

SEC. 1. All moneys derived from bequests or donations to this congregation, unless otherwise provided for, shall be placed in a separate fund, to be known as the sinking fund.

SEC. 2. The Board of Trustees shall annually designate three members of their Board who are to be known as Sinking Fund Trustees. Their duties shall be to invest the moneys of this fund, their action to be approved by the Board of Trustees. They shall keep all investments, securities, etc., which may come into their hands by virtue of their office, in a safe deposit company, to be designated by the Board of Trustees, in their name as trustees of the Sinking Fund of K. K. B. Y., and shall remove such securities, etc., only after a vote of the Board of Trustees directing them to do so, and in the presence of at least two of their members. They shall give such bond for the faithful performance of their duties as the Board of Trustees may require of them.

SEC. 3. This fund shall remain intact (except that the interest derived therefrom may be used for the general purposes of the congregation), primarily for the purpose of perpetuating the Daily Kaddish Service in the temple, until it shall have reached the sum of \$50,000, when other disposition may be made of the same upon recommendation of the Board of Trustees by a vote of two-thirds of the members present at a general meeting of the congregation called for that purpose.

SEC. 4. The Treasurer of the General Fund shall also be Treasurer of the Sinking Fund. He shall receive all moneys from bequests or donations to the sinking fund, keep a separate account of the same, and pay the same over to the Sinking Fund Trustees when directed to do so by the Board of Trustees. He shall furnish such additional bond as may be required by the Board of Trustees.

ARTICLE XIX.—*Amendment.*

SEC. 1. Any proposition to alter, amend or repeal the foregoing By-Laws, or any portion thereof, shall be made in writing at a meeting of the Board of Trustees and shall lie upon the table for a period of thirty days before being acted upon, when it shall require a vote of the majority of the members present to submit the proposition to the congregation.

Any such proposition being brought before the congregation shall require a majority of two-thirds of the votes of the members present for its adoption.

SEC. 2. The Constitution and all By-Laws or parts of By-Laws heretofore in existence are hereby repealed.

SEC. 3. These By-Laws shall be in force and go into effect immediately on their adoption by the congregation.

ARTICLE XX.—*Rules of Order.*

SEC. 1. The senior officer present shall take the chair, and call the meeting to order at the appointed times, and the members shall immediately come to order.

SEC. 2. Business shall be conducted in the following order:

1. Calling the roll.
2. Reading and approval (or amendment) of minutes of previous meeting.
3. Special object for which the meeting is called.
4. Reports of Committees in order of seniority.
5. Unfinished business.
6. New business.

SEC. 3. The presiding officer shall preserve order and decorum and pronounce the decision of the meeting on all

subjects; he may speak to points of order in preference to other members, rising from his seat for that purpose; he shall decide all questions of order without debate, unless entertaining doubts on the point, subject to an appeal to the meeting, on which appeal no member shall speak more than once, except by permission, and not more than ten minutes.

SEC. 4. No member shall disturb another in his speech, unless to call him to order, nor stand up to interrupt him, nor when a member is speaking, pass between him and the Chair, or leave the room.

SEC. 5. Every member when he speaks shall rise and respectfully address the Chair, and when he has finished shall sit down. Members speaking shall confine themselves to the question under debate, and avoid all personalities or indecorous language, as well as any reflection upon the congregation or its members.

SEC. 6. If two or more members rise to speak at the same time, the Chair shall decide which is entitled to the floor.

SEC. 7. No member shall speak until he has been recognized by the Chair.

SEC. 8. No member shall speak more than once on the same subject or question, until all the members wishing to speak shall have had an opportunity to do so; nor more than twice without permission of the congregation.

SEC. 9. If a member while speaking be called to order by the Chair, he shall cease speaking, and take his seat until the question of order is determined, and permission is given him to proceed.

SEC. 10. No motion shall be subject to debate until it shall have been seconded and stated by the Chair, and it shall be reduced to writing if desired by any member.

SEC. 11. When a question is before the meeting no motion shall be received except for adjournment; the previous question; to lie on the table; to postpone indefinitely; to postpone to a certain time; to divide; to commit or amend; which motions shall severally have preference in the order herein arranged.

SEC. 12. On the call of five members the previous question shall be put. The previous question having been ordered, all further amendments that have been previously offered shall be voted upon in their order, before the main question.

SEC. 13. When a blank is to be filled, and different sums, numbers or times shall be proposed, the question shall first be taken upon the highest sum or number, and latest or longest time.

SEC. 14. Any question may be reconsidered not longer than one meeting from its passage, provided that it be moved and seconded by two members who voted in the majority.

SEC. 15. The person first named on a committee shall act as chairman thereof until another is chosen by themselves.

SEC. 16. The consequence of a measure may be reprobated in strong terms; but to arraign the motives of those who propose or advocate it, is a personality and against order.

SEC. 17. While the Chair is putting a question or addressing the meeting, or while any other member is speaking, no member shall walk about or leave the room, or entertain private discourse.

SEC. 18. No motion can be made by one member while another is speaking; and no motion can be made without rising and addressing the Chair.

SEC. 19. The Chair, or any member doubting the decision of the question, may call for a division of the meeting, and a count of the affirmative and negative votes; and on the request of five members, the ayes and nays shall be recorded.

SEC. 20. Any member has a right to protest, and to have his protest spread upon the records.

SEC. 21. Motions of adjournment, the previous question, to lie on the table, and to postpone indefinitely, shall be put without debate.

SEC. 22. Cushing's Manual shall be the standing authority on all questions of Parliamentary Law.



PRESIDENTS.

S. E. Levy, 1840.

Alexander A. Cohen, 1841.

Mordecai Levy, 1842-44.

Abraham Fechheimer, 1844.

Bernhard Barbe, 1845.

S. Bernheimer, 1846-48.

Sol. Friedman, 1848-50.

Abraham Aub, 1850-52, 1858-9.

Marcus Fechheimer, 1852-54.

Jacob L. Miller, 1854-56, 1869.

Henry Mack, 1856-58, 1867.

Emil Block, 1860.

Solomon Levi, 1861-67.

M. Loth, 1872-75.

Nathan Newburgh, 1876-79.

Henry Stix, 1879-81.

I. J. Friedlander, 1881-83.

Elias Moch, 1883-86.

M. J. Mack, 1886-89.

Louis S. Levi, 1889-92.

VICE-PRESIDENTS.

Lewis Goldsmith, 1841.
Bernhard Barbe, 1842.
Abraham Fechheimer, 1843.
Levi Friedman, 1844.
Abraham Aub, 1845, 1848-50.
Sol. Friedman, 1846-48.
Wolf Trost, 1850.
Marcus Fechheimer, 1851.
Jacob L. Miller, 1852, 1856-58.
Henry Mack, 1854-56.
Emil Bloch, 1858-60.
Solomon Levi, 1860.
Lewis Eichberg, 1861-67.
L. Rosenfeld, 1867-69.
M. Loth, 1869.
B. Simon, 1872-75.
N. Newburgh, 1875.
Henry Stix, 1876-79.
I. J. Friedlander, 1879-81.
Moses Marks, 1881-83.
M. J. Mack, 1883-86.
Louis S. Levi, 1886-89.
Louis Mayer, 1889-92.

SECRETARIES.

Mordecai Levy, 1841.
A. A. Cohen, 1842.
Lewis Goldsmith, 1843, 1845-47.
J. H. Heinsheimer, 1844.
Henry Mack, 1847-49.
Marcus Fechheimer, 1849-51.
Jacob L. Miller, 1851.
M. Fishel, 1852-54.
R. Buchman, 1854-56.
Leonard S. Mack, 1856-58.
M. J. Mack, 1858-62.
Fred. Eichberg, 1862-66.
Lehman Hollstein, 1866-73
(1873-77 Recording Secretary).
Fred. Rauh, 1873-92
(1873-77, Financial Secretary).

TREASURERS.

Wolf Fechheimer, 1841.
Henry Sachs, 1842-44.
Daniel Wolf, 1844.
Marcus Fechheimer, 1845-48.
Levi Friedman, 1848.
J. H. Heinsheimer, 1849.
Marcus Simon, 1850-52.
J. H. Goodhart, 1852-54.
M. Fishel, 1854.
Leopold Levi, 1855-57.
Ferdinand Strauss, 1857-59.
Henry Stix, 1859-67.
Lewis Eichberg, 1867-72.
Max Thurnauer, 1872-74.
Alex. Buchman, 1874-1884.
B. Bettmann, 1884-92.

WARDENS OF BURIAL GROUND.

Bernhard Barbe, 1841

S. Bernheimer, 1842.

Abraham Aub, 1843, 1852-58.

Simon Bamberger, 1844.

B. Franklin, 1845.

Aaron Stern, 1846-48.

Wolf Trost, 1848-50.

Gustav Lohnbach, 1850-52.

Jacob L. Miller, 1858, 1858-66.

Jacob L. Mack, 1866-79.

Ephraim Ronsheim, 1879.

Harmon Mack, 1880-92.

SEXTONS.

M. Livingston, 1841-46.

Henry Newman, 1846-47,

Jacob Marschitz, 1847-49.

A. Stern, 1849-64.

Louis Eppinger, 1864-77.

Lippman Rauh, 1877-85.

Fannie L. Rauh. 1885-92.

TRUSTEES.

Levi Friedman,
Joseph Simon,
J. H. Goodhart,
Jacob Silverstone,
Abraham Wolf, Jr.,
Lewis Goldsmith,
Charles Stix,
Benjamin Simon,
B. Sachs,
M. Stadler,
J. Herrman,
B. Mayers,
S. Bernheimer,
M. Louchheimer,
J. Wertheimer,
J. H. Heinsheimer,
H. Sachs,
Daniel Wolf,
M. Mack,
M. Heinsheimer,
B. Frenkel,
A. Aub,
M. Michel,
H. Shohl,
Jacob Elsas,
N. Switzer,

Sol First,
A. Goodheart,
H. Franklin,
G. Simon,
Marcus Fechheimer,
N. Menderson,
M. Franklin,
M. Sulzbacher,
Henry Mack,
Jacob L. Miller,
Lewis Rosenthaler,
A. Sachs,
M. Leeser,
M. Kornblith,
A. Cohen,
E. Star,
H. Frank,
J. Bauman,
H. Leopold,
L. Levi,
B. Seinsheimer,
S. Levi,
Henry Stix,
Elias Block,
Harmon Mack,
F. Strauss,

Ph. Stromberg,
L. Rosenfeld,
David Marks,
Lewis Eichberg,
Isaac Zeiler,
S. L. Miller,
Sam Glaser,
M. Mack,
Elias Moch,
M. Heilbrun,
A. Nathan,
Lipman Rauh,
Aaron Stix,
Sam Dryfoos,
A. Aub,
Jacob Netter,
B. Sachs,
David Berman,
Nathan Drucker,
Leopold Wise,
Joseph Zeiler,
Lewis Mayer,
Henry Ochs,
Ben May,
Emil Bloch,
Fred Eichberg,
Morris Frohman,
Wm. Stix,

S. B. Sachs,
L. Pappenheimer,
Moses Marks.
Lewis Heinsheimer,
David M. Hyman,
I. J. Friedlander,
I. H. Mack,
Charles Goldsmith,
M. J. Mack,
Ben Haas,
Wm. Ronsheim,
Sigmund Levi,
Ezekiel Simon,
Felix Kahn,
Louis S. Levi,
Phil. Grabfield,
Joseph Salzer,
Henry Loewenstein,
H. S. Herzog,
Sol May,
Albert E. Moch,
Jacob Scheuer,
Sam Aub,
Nathan Stix,
Louis Frohman,
G. Sturm,
Abe Block.

RABBIS AND READERS.

M. Eleasser, 1840-41.
Simon Bamberger, 1841-44,
Jacob Marschitz, 1844-47.
Rev. James K. Gutheim, 1847-49.
Rev. H. A. Henry, 1849-51.
Rev. A. Rosenfield, 1851-53.
Rev. Dr. Isaac M. Wise, 1854-92.

ASSISTANT RABBI.

Rabbi Charles Levi, 1889-92.

CHAZANS AND CANTORS.

Rev. Marx Moses, 1854-56.
Solomon Levi, 1856-57.
Rev. Gustave S. Ensel, 1857-58.
Rev. G. M. Cohen, 1858-61.
Solomon Levi. 1861-66,
Rev. Jacob Mayer, 1866-67.
Rev. S. Kraus, 1867-89.

LEADERS OF CHOIR.

Carl Barus, 1855-82.
A. Nembach, 1882-92.

LIST OF MEMBERS.

The sign * affixed to a name indicates that the member is deceased or has resigned.

A

Aub, Abraham*	Aub, Sam
Amberg, Moses*	Amberg, Louis
Amberg, Selig*	Ach, Sam
Aub, Joseph*	Abrahams, C
Adler, Morris	Allenberg, Mrs. Emma
Adler, William	Abraham, Liebman*
Aub, Mrs. Dr. Joseph	Austerlitz, E. H.

B

Barbe, Bernhard*	Baer, Aug.
Bloch, Lazarus*	Bechmann, N. H.
Bernheimer, S*	Bery, Caroline
Bohm, Moses*	Berman, Benj.
Ballenberger, Adolph*	Berman, Sam.
Ballenberger, Julius*	Block, Abe
Bettmann, Abraham*	Block, Louis T.
Bauman, Joseph*	Bloomenthal, A.
Buxbaum, A.*	Bettman, B.
Beankeiver, L.*	Bettman, Dr. A.*
Berman, Jacob*	Billigheimer, J.*
Bauer, M.	Bloch, Edward
Berman, David	Block, Elias
Bernheim, Henry	Block, Emil*

Baer, Simon
Brunner, S.
Block, Sam.
Berwanger, N.
Block, Louis, Jr.
Block, Simon
Block, Jacob
Brown, A. S.

Blyer, M.
Brown, James
Brown, Mrs. L.
Brown, M.
Buchman, Alexander*
Buchman, Joseph*
Buxbaum, M. C.
Burtanger, A.

C

Cahn, Lee
Cahn, Julius
Cohn, Emil
Cohn, Julius
Cohn, Barbara
Cohen, A. A.*
Cohen, Charles*

Cohen, M. A.*
Cohen, Simon*
Cohen, A.*
Cohen, E.*
Cohn, Joseph
Cohn, Henry

D

Dernham, Max
Drucker, Nathan

Dryfoos, Charles
Dryfoos, Sam.

E

Edel, F.
Eisfelder, H. A.
Elsas, Jacob
Ettlenger, M.
Eichberg, Fred.
Eichberg, Dr. Jos.
Eppinger, Louis

Ehrlich, Joseph*
Einstein, Jos.*
Eissman, A.*
Elsbach, David.*
Epstein, A.*
Eichberg, Louis*

F

<p> Fechheimer, Marcus* Fechheimer, May Feuer, J.* Frank, Mrs. Alex. Franken, Leo* Franklin, Mrs. H. Fraenkel, Lewis* Freshman, S.* Friedman, Morris* Friedlander, A. J. Friedlander, I. J. Fries, Gus R. Frohman, Louis Frohman, Morris* Fechheimer, H. S. Feist, Leopold Fleischmann, Isidor Friedberger, M. Friedlander, J. A. Friedman, Mrs. Sol. Frohman, Mrs. M. Fechheimer, J. S. </p>	<p> Fechheimer, S. Marcus Friedman, Levi Fechheimer, Wolf* Fechheimer, Abraham* Fishel, M.* Friedman, Solomon* Fechheimer, Samuel* Frenkel, Benedict Friedman, Joseph* Fechheimer, Aaron* Fechheimer, Max* Frank, Henry* Frank, Moses Friend, Jacob H.* Franklin, Henry* Franklin, Max* First, Solomon* First, David* Frohman, Elkan* Freiberger, Isaac* Fechheimer, Joseph K.* Fechheimer, Leop. S. </p>
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G

<p> Goldsmith, Lewis* Glaser, Sam. Goldsmith, Charles* Goldsmith, Sol. Goodhart, J. H. Goodheart, Wm. </p>	<p> Graff, Marx* Glas, Elias Gilsey, Jacob Goldman, L. J. Goldsmith, Ph. Grabfield, Gus. </p>
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Gottlieb, Jos.*
 Grabfield, Phil.*
 Gutman, L.
 Goldtschmidt, Hirsch*
 Goodhart, Adam*
 Guiterman, S. H.*
 Guiterman, Alexander*
 Gundersheimer, N.

Guggenheim, Max
 Guiterman, Martin.
 Glaser, J. S.
 Godshaw, Abe
 Gottlieb, Mrs. Jos.
 Goodheart, Alexander*
 Greenfelder, Chas.
 Gusdorfer, L. S.*

H

Harmon, Isaac*
 Hanauer, Daniel*
 Harmon, Jacob*
 Hyman, Jacob*
 Herrman, Leopold*
 Herrman, Gabriel*
 Herrman, Bernhard*
 Herrman, Moses.*
 Hyman, Charles*
 Hyman, Solomon*
 Heinsheimer, J. H.*
 Heinsheimer, David*
 Heibert, J.*
 Hopfman, Simon*
 Hecht, Jacob*
 Himmelreich, Simon*
 Haas, Adolph
 Harmon, Mrs. P.
 Hart, Isaac
 Heilbrun, M.

Heinergart, Isaac*
 Harris, Abraham*
 Hyman, Isaac*
 Hollstein, L.
 Hollstein, M.
 Huettenbauer, S.*
 Hyman, David M.
 Hyman, Mrs. Meyer*
 Haas, Ben., Jr.
 Haas, Ben., Sr.
 Haas, Morris
 Haas, Sig.
 Hahn, David
 Hart, Fred.
 Heinsheimer, J. A.
 Heinsheimer, Mrs. J. H.
 Heinsheimer, Ed. L.
 Heldman, M.
 Heldman, N.
 Herzog, H. S.

Heinsheimer, Lewis
Heinsheimer, David, Jr.
Hirsch, Herman*

Hilb, Leopold
Hirsch, Simon
Hyman, D. W.

J

Jacobs, Henry
Jelenko, A.*
Joseph, Sol.*

Jacobs, Ferd.
Joseph, Isaac
Joseph, Ben. D.

K

Kornblith, Daniel*
Keller, Michel*
Kuhn, Edward*
Katzenberger, Solomon*
Katzenberger, Lazarus*
Kornblith, Jacob*
Kornblith, Morris*
Kahn, David
Kahn, W. B.
Kaufman, Henry*
Kaufman, Mrs. Henry
Kaufman, Meier*
Kaplan, M.*
Karlsruher, Charles
Klein, Lewis*
Kornblith, Mrs. J.

Kornblith, Mrs. M.
Krouse, Jacob
Kuhn, Albert
Kuhn, Sam.*
Kuhn, Ed.
Kuhn, Lewis
Kuhn, Mrs. Sam.
Kuder, Sam.
Kahn, B.
Kahn, Felix
Kahn, Lazarus
Kahn, Moses
Koch, L. L. J
Krouse, Phil.
Krouse, Sol.

L

Levy, Mordecai*
Lewis, Abraham*
Levy, Samuel*
Levi, Marcus*
Levi, Lewis*

Liebschuetz, M.
Lippman, Phil. W.
Loeb, Hermann
Loeb, Leop.
Loewenstein, Henry

Levi, Leopold*
 Lipman, Abr.*
 Linz, Michael*
 Lewensberger, Joseph*
 Lewensberger, Moses
 Lonsbach, Gustav.*
 Lyons, Simon*
 Landman, Jacob*
 Landauer, Aaron*
 Lehman, Gerson*
 Lang, Moses*
 Lowman, James*
 Landauer, Mrs. A.
 Lauer, Emanuel*
 Lauer, Henry
 Leaser, Marx
 Lehman, Benjamin
 Levi, James
 Levi, Sigmund*
 Levi, Solomon*

Loewenthal, Sam.
 Loth, M.
 Lauchheim, Jas.*
 Lyons, Mrs. S.*
 Leaser, Henry
 Levi, Louis S.
 Levi, Mrs. Sol.
 Levi, Sol. W.
 Levi, Mrs. Sig.
 Levi, Isaac
 Lieberman, M. J.
 Loewenstein, Herman
 Loewenstein, Max
 Loth, Emil
 Lehman, A.
 Lehman, N.
 Loewenberg, Ad.
 Levy, Jonas
 Levy, Sampson

M

Mack, Henry
 Mack, Abraham*
 Mack, Harman
 Mack, Moses*
 Mack, Simon*
 Mack, Mayer*
 Michael, Lazarus
 Mayers, B.*
 Maas, J. J.
 Mack, Edw. J.

Maertz, F. B.
 Moch, Albert E.
 Moch, Charles
 Mork, M. J.
 Moss, Mrs. Phil.
 Marcuson, M.
 March, Ben. S.
 Miller, Simon
 Meis, Lehman
 Mack, M. J.

Mack, H. J.*
 Mack, Harry H.*
 Mack, I. H.
 Mack, Jacob L.*
 Mack, M. H.
 Mack, Martin*
 Mack, Max*
 Mannheimer, S. W.
 Mailander, M.
 Marx, Mrs. Sol.*
 Marx, Sol.*
 May, Mrs. Julia
 May, David
 Mayer, Sig.
 Mayer, Simon
 Mayer, Mrs. Sam. M.
 Mayer, Sam.*
 Mayer, Emil
 Meis, Henry
 Meis, Nathan
 Mendel, Henry
 Mendel, Isidor
 Menderson, J.
 Mack, L. J.

Mack, Wm. J.
 Maertz, B.*
 Marbelstone, M.
 March, S.
 Marcus, M.*
 Marks, Moses
 May, Ben.
 May, Benno*
 May, Isaac*
 May, Jos.
 May, Sol.
 Mayer, Albert
 Mayer, Adolph*
 Mayer, Isaac*
 Mayer, Lewis
 Mayer, Theodore
 Mendel, Gus.*
 Menderson, N.
 Miller, M. L.
 Moch, Elias
 Moers, E. M.
 Moch, M. E.
 Morgenthau, Henry
 Moss, Phil.*

N

Nussbaum, J.*
 Nussbaum, Henry*
 Netter, Jacob*
 Nathan, A.
 Nathan, Jacob

Newburgh, Louis
 Newburgh, Nathaniel*
 Newburgh, Abe
 Newburgh, Henry
 Newburgher, Leopold

O

Ochs, David*	Oettinger, M.
Ochs, Henry*	Oppenheimer, I.*
Obermayer, Simon*	Ottenheimer, A.*
Ottenreuter, Alexander*	Ottenheimer, Mrs. A. H.*
Oppenheimer, Solomon*	Ochs, David*
Oettinger, Jonas*	Ottenreuter, A.*
Oakes, Sam.	Oppenheimer, S.*
Obermayer, Simon	Ottenheimer, Mrs. A.
Oettinger, Mrs. J.	Ottenheimer, Jacob
Oppenheimer, Eli	

P

Pappenheimer, L.	Plaut, Aaron
Pollak, Emil	Plaut, Joseph
Price, Lazarus*	Pollitz, Mrs. J.
Pritz, Samuel	Price, Mrs. Lazarus
Pritz, Sol. W.	Pritz, Ben.
Price, John*	Prince, Sol.
Plaut, Nathan	

R

Rose, S.*	Reiter, A.*
Reitzenberger, Joseph*	Rosenthal, I.*
Rindskopf, Adolph*	Rauh, Mrs Fannie L.
Rauh, Bernhard*	Rollman, Isaac
Rice, Joseph*	Ronsheim, Mrs. E.
Ronsheim, Ephraim*	Rosenbaum, Isaac
Rosenthaler, Lewis*	Rosenberger, S.
Rauh, Fred.	Rosenthal, J.*
Rauh, Lipman*	Rothschild, Chas. R.
Rauh, Sol.*	Rothschild, Julius

Reitzenberger, Mrs. J.*
Risser, Marc.*
Rollman, Joseph
Ronsheim, Wm.
Rosenfeld, Dr. A.
Rosenfeld, L.*

Rothschild, S.*
Rothschild, Mrs. S.*
Roth, Sol.
Roth, Morris
Rindskopf, Henry*

S

Silverstone, Jacob*
Simon, Joseph*
Simon, Marcus*
Simon, Benjamin*
Simon, Gabriel*
Simon, Ezekiel
Schiff, Isaac*
Schild, David*
Sachs, Henry*
Sachs, Alexander*
Sulzbacher, Mayer*
Stadler, Martin*
Straus, Solomon*
Schwitzer, B.
Schlosman, Benjamin*
Stix, Sol.*
Stadler, Max*
Stern, Aaron*
Stern, Henry
Star, Emanuel*
Samulson, Abraham*
Straus, Moses*
Sensheim, Bernard*
Shohl, Simon*

Stix, Wm.*
Strauss, Ben.
Strauss, Ferdinand
Strauss, Isaac*
Strauss, Moses*
Strauss, Seligman
Sturm, Gabriel
Swartz, Mrs Isaac*
Swartz, Mrs. J. L.
Summers, Judah*
Sachs, B.*
Sachs, S. B.
Seeman, George*
Seinsheimer, B.
Senior, A.*
Stix, Mrs. Aaron
Sachs, Mrs. B.
Sachs, Dave
Samelson, J. D.
Simon, Jacob
Schwab, Moses
Seinsheimer, A. A.
Senior, Mrs. A.
Shire, A.

Steinauer, Joseph*

Steinfeld, David*

Solomon, Philip*

Scheuer, Jacob

Shields, J.

Shohl, Mrs. Simon

Silverman, Jacob

Simon, Mrs. B.

Simon, Isaac*

Simon, Mrs. M.*

Simon, I. M.

Stadler, Moses

Stark, Dr. Wm.

Stern, B.

Stern, Raphael*

Stern, Samuel*

Stiebel, H. G.

Stix, Henry

Stix, Henry S.

Stix, Nathan

Stix, Mrs. S.*

Shohl, Charles

Segal, Daniel

Silverman, Jos.

Simon, Mrs. Isaac

Steinau, A.

Stern, A. S.

Stern, Mrs. Sophie

Stern, Chas. J.

Steinert, H. L.

Strauss, F. W.

Strauss, Mrs. Isaac

Strauss, Jacob

Strauss, John

Strauss, Samuel

Strauss, Samuel

Swartz, Jacob*

Sickels, Simon

Straussberger, S.

Shelt, Jos.

Senior, Max

T

Thurnauer, Max*

Trost, Isaac*

Trost, Wolf*

Tauber, Dr. B.*

Thurnauer, Chas. M.

Thurnauer, Carl*

Troy, Ernst

Thurnauer, Mrs. M.

Trounstine, P. J.

Trounstine, Sam. H.

Trounstine, Victor

Trost, Jacob

U

Ullman, Simon

W

Wertheimer, Isaac*	Wolf, Abraham, Jr.*
Wertheimer, Joseph*	Williams, S.*
Wertheim, David	Weiss, B.
Wertheim, David J.*	Wilhermsdorfer, Julius
Wolf, Daniel	Williams, S. H.
Wisebart, L. H.*	Winkler, Mrs. Jacob
Wechsler, S.*	Winkler, Max
Weil, Jacob	Wise, Ben.
Weil, Nathan	Wise, Leo
Weiss, David*	Wise, Ludwig
Wertheimer, I. H.*	Weiler, S. L.
Wildberg, S.	Weil, S. N
Wise, Bernh.*	Wolff, Herman
Winkler, Jacob*	Waldheim, Victor
Wise, Leop.*	Waldheim, Aaron
Wise, Mrs. Leop.*	

Z

Ziffi, Isaac	Zeiller, Isaac
Zeiller, Joseph*	Zenner, Dr. Phil.



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M. J. MACK.

FEBRUARY 28, 1892.

PROGRAMME.

- | | | | | | | | |
|-----|---|---|---|---|--------------------------|---|---|
| 1. | MARCH, | - | - | - | - | - | MENDELSSOHN |
| | THE CINCINNATI GRAND ORCHESTRA. | | | | | | |
| 2. | 30TH PSALM, | - | - | - | - | - | NEMBACH |
| | Set to music expressly for this occasion. | | | | | | |
| | MISS DIEKMAN, CHOIR AND ORCHESTRA. | | | | | | |
| 3. | PRAYER, | - | - | - | - | - | REV. CHARLES LEVI |
| 4. | INTRODUCTORY ADDRESS, | - | - | - | - | - | MR. LOUIS S. LEVI,
President K. K. B. Y. |
| 5. | "RESOUND YE DOMES," | - | - | - | - | - | NEMBACH
CHOIR AND ORCHESTRA. |
| 6. | POEM, | { | - | { | SPOKEN BY A PUPIL OF THE | | |
| | BY MR. B. BETTMANN, | { | - | { | TALMUD YELODIM INSTITUTE | | |
| 7. | "LET SEASONS CHANGE," | - | - | - | - | - | ROSSINI |
| | MISS ADAMS, CHOIR AND ORCHESTRA. | | | | | | |
| 8. | ORATION, | - | - | - | - | - | REV. DR. I. M. WISE |
| 9. | "HALLELUJAH," | - | - | - | - | - | HAENDEL |
| | CHOIR AND ORCHESTRA. | | | | | | |
| 10. | "IN MEMORIAM," | - | - | - | - | - | MR. M. J. MACK |
| 11. | BENEDICTION, | - | - | - | - | - | REV. DR. DAVID PHILIPSON |
| 12. | MARCH, | - | - | - | - | - | MEYERBEER
ORCHESTRA. |

Written expressly for this Occasion by B. Bettmann, Esq.

VESHINANTOM LEVONECHO.

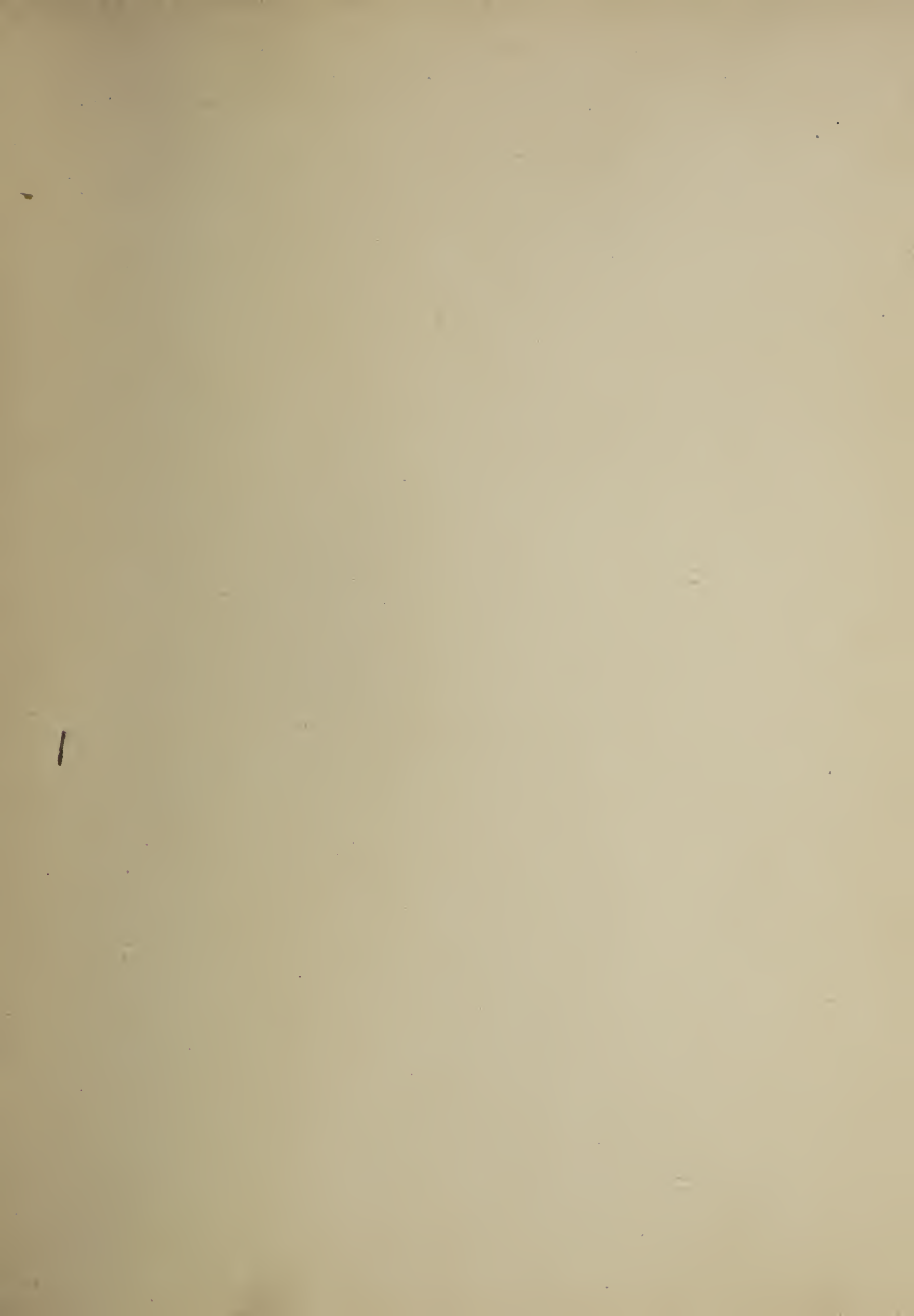
“And thou shalt teach them diligently unto thy children ”

“Thy children teach my law!” Thus the command
Through Moses was on our fathers laid,
And ever since, in every clime and land,
Has Israel the Lord’s behest obeyed.
In exile bitter or in homes secure—
In times with joy or grief and danger fraught—
In palace proud or habitation poor—
The Law of God was to its children taught.

And when our fathers, coming here, this land
Of glorious liberty their country made,
And with devoted heart and pious hand
The congregation’s firm foundation laid;
When they, though struggling for their daily bread,
Made Synagogue, then Temple grandly rise,
The School alongside proudly raised its head,
With love protected, watched with jealous eyes.

And all have prospered with the help of God.—
Where are the founders? Ah! but few are here,
The others sleep in peace beneath the sod,
To-day remembered with a grateful tear.
But you and we are here—our duty plain;
The ranks, from out of which they stepped to fill,
The sacred cause to cherish and maintain,
And when it’s needed to defend it still!

Yours is the battle and the strife to-day,
Whilst under gentle guidance, we prepare
And fit ourselves, that we in future may
Perform with credit our allotted share.
So let then each one in his place uphold
With stern fidelity, as best he can,
The ancient banner with the legend old:
“God’s Unity and Brotherhood of Man!”





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